

Luther Life

18
LUTHERAN
THEOLOGICAL SEMINARY

NOVEMBER 1954

ORDER OF ST. JOHN
SEE PAGE 13



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SPECIAL ARTICLES

THEY WANT TO GO TO CHURCH...Order of St. John	13
LLA TO CONVENE AT 'CATHOLEPISTEMIAD'...18,000 scholars ...	21
MODEL CONSTITUTIONS FOR CONGREGATIONAL LUTHER LEAGUES	57
CONSTITUTION FOR A SINGLE-GROUP LUTHER LEAGUE	58
CONSTITUTION FOR A MULTIPLE-GROUP LUTHER LEAGUE ...	61

TOPIC MATERIALS

SAINTS ALIVE!...butchers are partial to Bartholomew	8
HISTORY'S MISUNDERSTOOD MAN...his friends did him wrong ...	16
CANADIAN YOUTH MUST DECIDE..."traveling bars"	23
WHAT'S YOUR CITIZENSHIP SCORE?...young adult topic	28
IS IT TRUE WHAT THEY SAY ABOUT LOVE?...lovers fall out	35
CELEBRATE ADVENT WITH A WREATH...it's easy to make	40
NOW THANK WE ALL OUR GOD...despite disease and war	45

REGULAR FEATURES

YOUTH MAKE NEWS...Schon, Moertelmeyer resign	2
THE THANKFUL HEART...daily Bible reading selections	49
BARNSTORMERS' PARTY...ham in the best of us	50
BOOK REVIEWS...behind scenes with Porter, Berlin	53
REVIEWS OF CURRENT MOVIES...ruthless cattle baron	55

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"Man, if we're going to get the young people's vote, we have to talk their language, man . . ."

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Schon, Moertelmeyer Resign as LLA Officers

LLA Vice President Mike Schon and Secretary Ann Moertelmeyer recently submitted their resignations as officers of the United Lutheran Church's youth auxiliary, Executive Secretary Leslie Conrad has announced. Action concerning replacements will be taken by the LLA executive committee at its meeting in Springfield, Ohio, Nov. 23-25.

Ann asked to be relieved of her Luther League post in order to accept a position with the Lutheran World Federation. She sailed for Geneva, Switzerland, in early September. Previously she had been employed as secretary to the Canadian director of Lutheran World Relief.

The first LLA officer from the Western Canada LL, she was elected secretary at the Iowa City convention in 1951 and reelected at Oxford in 1953. She will continue to serve the Luther League as European correspondent for LUTHER LIFE.

After having been president of the California LL, Mike was elected LLA vice president at the Oxford convention. During the current biennium he has also been a member of the recreation committee.

Fenner joins CV committee

Appointment of Elizabeth Fenner, West Englewood, N. J., to the LLA Christian Vocation committee has been announced by LLA President John Stacy. During the last year she has served as president of the New Jersey LL.

Elizabeth replaces Mary Ann Der-

rick, Jackson, Miss., who resigned because of marriage.

Md. builds swimming pool

Synodical mission projects drew special attention from the 345 youth who attended the Maryland LL convention, Aug. 27-29, Gettysburg College. A check for \$350 was presented to the Baltimore Inner Mission Society to be used toward a swimming pool at Camp Jolly Acres. An item for \$500 in the 1954-55 budget was earmarked for the Dormitory Building Fund at Gettysburg College.

A total budget of \$2,462.50 was approved for the coming year. Synodical LL membership was reported as 1,054.

Crosses were added to the life service flag in honor of Virginia Lee Yinger and Pastors J. Calvin Moreland, Richard Manning, and Michael Kretsinger.

Paul McKay, Baltimore, was promoted from first vice president to president. He succeeds Dorothy Meyers, who had held the office for two terms.

Other officers chosen were: First vice president, Lawrence Cameron;

second vice president, Norma Wieland; recording secretary, Cynthia Smith; statistical secretary, Sue Orri-son; treasurer, Norma Gene Lineberg; member-at-large, Virginia Hamm.

Secretaries appointed were: Mis-sionary, Christine Duhig; Christian vocation, Gilbert Askew; social ac-tion, John Schaa-ke; evangelism, Bar-bara Mann; recreation, George Ervin; special gifts, Jack Wieland; interme-diate, Isabella Woods.

Attendance jumps 50 per cent

Registration at the Rocky Mountain LL convention jumped 50 per cent over last year, bringing total attend-ance to 165 at sessions in Camp Tro-jan, Boulder, Colo., Aug. 23-29. Seventeen of the synod's 20 congrega-tions were represented.

Bunny Kohlhaas, Albuquerque, N. M., was elected president. Other new officers chosen were: Vice president, Tom Wold, Albuquerque; secretary, Karen Jorgenson, Denver; treasurer, Dick Daus, Denver; and pastoral ad-visor, the Rev. Leeland C. Soker.

Secretaries appointed were: Chris-tian vocation, Jerry Jorgenson, Den-ver; evangelism, Jane Holmberg, El Paso; missionary, Joan Watters, Cas-per; social action, Bill Satter, Albu-querque; and recreation, Janille Carl-berg, Albuquerque.

Elected to LOYAC (honorary camp fellowship signifying League of Youth at Camp) were: Bill Satter, Elaine Marten, Tom McKinley, Dick Daus, Jane Holmberg, Joan Watters, La Rene Palmer, and Kathy Schillereff.

Campers gave \$125 for the Puerto Rican missionary fund during the week. Synodical contributions to the



Dale Tjosvold demonstrates technique that won him first place in Minneapolis music contest.

Puerto Nuevo project have been more than double the quota.

PEOPLE

"I could not help but win"

"How could I help but win with Pastor Wayne and all the boys praying for me," 12-year-old Dale Tjosvold exclaimed to his mother as soon as it was announced that his trumpet play-ing had merited top honors in the Minneapolis Aquatennial Music Con-test. "Pastor Wayne" was the Rev. Wayne Wickoren of Holy Trinity Church, Minneapolis. "The boys" were his fellow campers at Minnesota's United Lutheran Camp that he had had to leave overnight in order to compete in the contest.

Both Dale's size and age were small in comparison to that of other con-

testants. Yet he won 95 points (highest score ever attained was 97), a \$50 scholarship, and a trophy.

Dale is president of the intermediate unit of Holy Trinity LL, Minneapolis.

Honor is due in Florida

Youngest girl ever to receive a 4-H Club certificate of honor at the Florida State fair is 14-year-old *Sharon Gruel*, active Luther leaguer from Grace Church, Lakeland. On achievement day, when completion of two projects was required for recognition, she won blue ribbons for six projects . . .

A four-year scholarship to Washington and Lee University, including both tuition and books, has been awarded to *Norman Proulx*, president of Florida's Central District and acting state LL treasurer. He is a former president of Trinity LL, St. Petersburg. . . .

Another Trinity leaguer, *Bill White*, received the 1954 St. Petersburg Rotary award. Bill has served as editor of both the Florida LL newspaper and his congregation's paper.

"Quest for the fast dollar"

When Thomas A. Kelly, Jr., sat down after his graduation speech at the Allentown, Pa., High School last spring there was no room for doubt concerning his churchmanship. He had minced no words in an analysis of the spiritual ills of the United States.

"American soldiers have fought and died to stop Communist aggression in Korea," he said. " . . . But are we, the common American individuals, doing our share to preserve and insure democracy? From all indications our present efforts are woefully inadequate."

He charged Americans with an "in-

cessant quest for the fast dollar" and stated that "the bank has replaced the church as a place of worship." He said that the battle Americans are most concerned with is for the biggest, the best, and the most material possessions.

"No hydrogen bomb, no matter how destructive," he concluded, "can compare to the guidance of God in snatching our democratic ideals from the bear's paws of utter destruction."

Tom is Christian vocation secretary of the Allentown Conference LL and president of St. Mark's LL.

RECREATION

All gummed up

Claim to being the most "stuck-up" league in the Luther League of America has been registered by Holy Trin-



Holy Trinity youth, Flint, Mich., pull taffy as relief from work on church mailing.

ity, Flint, Mich. The group got that way—literally—at a recent taffy pull.

The taffy pull proved that recreational and service projects mix well. Holy Trinity leaguers started the evening by preparing a mailing for the congregational building committee. (The mailing did *not* get all gummed up either literally or figuratively.) . . .

Over 200 leaguers and friends attended New Jersey's Southern Conference picnic held recently at Parvin's State Park. Speaker at the outdoor vesper service was the Rev. Ralph I. Shockey, superintendent of the Lutheran Home for the Aged, Moorestown, N. J. . . .

A comic strip masquerade party recently honored the 13 leaguers who "graduated" from the intermediate into the senior unit of Holy Trinity LL, Bellerose, L. I. Prizes were awarded to the best comic strip costumes.

Brothers spark bowling season

Fierce competition between two brothers—Fred and Dick Nothstein—kept interest high throughout the entire bowling season at Holy Trinity LL, Palmerton, Pa. They captained the two teams that led in scoring and they vied with each other for individual honors.

Fred's team topped the league from the opening week, only to have the final game end in a tie. In the playoff match, Dick's team won.

Special awards were made at a dinner to the winning team—Dick Nothstein, Bill Wilhelm, Mary Gower, Audrey Kemmerer, and June Ziegenfus. Highest average award went to Fred, who hit 132. (Dick's average was 130.5.)

This is the first year the league has

bowled. Four teams of five members each participated.

CAMPUS

Students visit hospitals

Hospital patients—some of them far from home and friends—who might not otherwise have callers are visited regularly by seniors of Hamma



Fred Nothstein, left, displays form that made him high scorer in league. But team captained by Dick, right, won the season.



Joseph Kramer, Hamma Divinity School senior, chats with wife of a patient at the Ohio Masonic Home. Students visit hospitals as part of training in pastoral care.

Divinity School at Wittenberg College. The young men read scripture and pray and chat with the patients about anything that concerns them.

Springfield ministers call on patients of their own congregations, but some patients from out-of-town and others not affiliated with churches have few callers other than the divinity students. The hospitals arrange for the visits with the consent of the patients and—sometimes—at the request of patients or hospital staff members.

"I think I express the views of patients, staff, and administration when I say that we have been most happy

to have the Hamma students among us," Dr. R. M. Taylor, medical director of the Masonic Home, reported. "Their work has been good for the patients and morale in general."

The students go on their visits after their class in pastoral care each week.

High schoolers attend college

Some 250 young people from Ohio, Indiana, Kentucky, Tennessee, and Michigan attended a three-day conference on the *Wittenberg* College campus early in June. It was designed to challenge them to greater Christian faith and action.

This was the sixth such youth conference sponsored by Wittenberg since 1930. Plans are under way to hold the conclaves, limiting them to high school juniors and seniors, every two years . . .

Earlier in the year *Thiel College* sponsored a "Pre-College Day" for high school juniors and seniors. Special guests were youth of the Pittsburgh Synod. Emphasis was on various phases of life at Thiel.

Sing Lutheran harmony

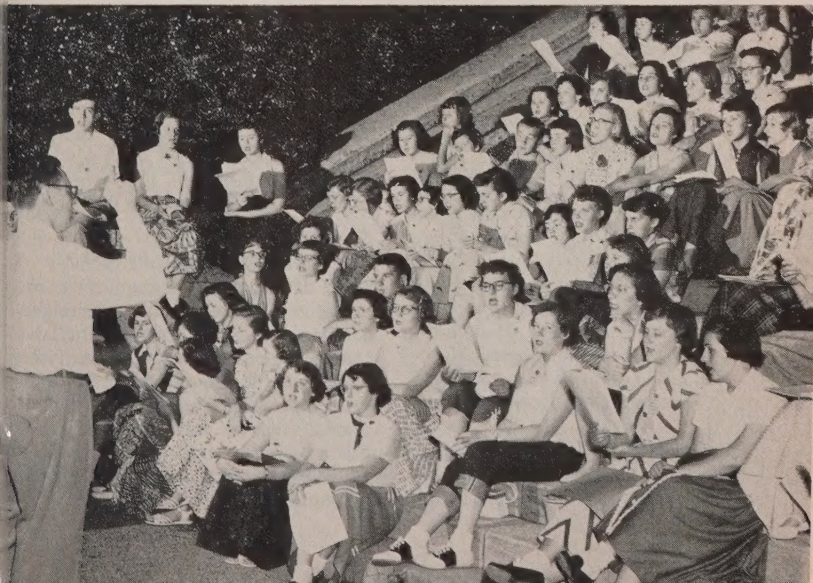
Growing friendship between the Lutheran Student Association of America and the Luther League of America was pinpointed by Richard Geib after his election as president of LSAA's North Atlantic Region at Buck Hill Falls, Pa.

"The purpose of the Lutheran Student Association," he said, "is to confront its members with Jesus Christ as Lord and Saviour, with His church and with His call to discipleship. Essentially the Luther League of America is concerned with the same purpose. The major difference between the two auxiliaries is that the LSAA is specifically concerned with the witness on the college campus while the Luther League is largely at work with youth in the local parish. Our work goes hand in hand."

Officially invited guests at the conference were Dorothy Meyers, president of the Maryland LL, and Donna Logan, president of the Central Pennsylvania LL. Both presented greetings on behalf of the LL.

A pre-ministerial student at Gettysburg College, Dick is a former head of the Lancaster Conference LL. During his first two years at Gettysburg, he served as LUTHER LIFE correspondent for Central Penn LL.

Leaguers from five states sing together at Wittenberg College's youth conference.



Saints Alive!

Butchers are partial to St. Bartholomew, fishermen to St. Peter. What can a favorite saint do for you?

By Gustav K. Wiencke

HELP ME, SAINT ANNA!" cried the terrified young man. A bolt of lightning crashed into the big oak tree and there was the acrid smell of burned wood. "I'll become a monk!"

That youthful university student, Martin Luther, believed that a person could talk to the saints. He was not alone in the idea. In fact, most people firmly believed that any Christian had a direct line of communication to the saints. And Luther, not wishing to ask such a favor of St. Anna, mother of the Virgin Mary, without giving something in return, made a promise. If St. Anna would get him out alive from under that thunderbolt, he would become a monk. (Of course, other things had also been influencing the jolly, lute-playing student with the brilliant mind and serious eye. Even without the promise to the Blessed Mother's mother, Luther would probably have made the same decision, eventually.)

The majority of Christians today share this same idea about saints. They see themselves surrounded by a

"cloud of witnesses"—the saints and martyrs of all ages. So you are rounding a tight left hand turn at 65 and a big trailer truck is ahead, half over the white line. In a flash you call on St. Christopher as you yank the steering wheel and brakes squeal. There's a whiff of black diesel smoke and you're safe around the bend. You feel a bit shaky, and who's to say that the old saint didn't help you? And if you hadn't scraped by, perhaps you wouldn't be there to take up the other side of the argument.

"Oh, yeah," you'll shrug your shoulders. "That's a Roman Catholic idea, those saints and miracles and holy bones. They think that wearing a St. Christopher medal will keep them out of accidents."

Lutherans believe in saints

Fact of the matter is that Lutherans, too, believe in saints. Most Lutheran churches are named after a saint, and a number of saints' days are included in the Lutheran church year. Right in our *Common Service Book* you'll find a fancy calendar listing the days for no less than 18 saints, plus the angels, and for good measure, a day for all the saints!



St. Martin parts his cloak to cover a naked beggar in emblem of *Hilfswerk*, German Protestant relief agency. Martin Luther was born on St. Martin's Day, Nov. 10.

The *Augsburg Confession* has a good word about saints, too. That document set out to prove that Lutherans were good Catholics because they held to all ancient teachings of the church which are based on scripture. It declares that it's a good thing for Christians to remember the saints, that the faith and good works of the saints ought to inspire us, and that people ought to select their favorite saint to match their calling in life. (Butchers are partial to St. Bartholomew, tailors to John the Baptist, carpenters to St. Joseph, and fishermen to St. Peter.) The idea is that every

person, from the emperor on down, can learn from the example of heroic Christian saints.

Among non-Roman Catholic churches, the Anglicans have been particularly strong on the idea of the *communion of saints*, a mystic and real tie between all believers living on this earth and the whole company of heaven. That heavenly assembly is described in our "*Te Deum Laudamus*" (CSB, p. 32) as the angels, including cherubim and seraphim, the goodly fellowship of the prophets, the noble army of the martyrs, along with the holy church throughout all the world.

Indeed, our liturgy and worship assumes that the saints are alive, singing praises before God's throne, while we sing our praises here below. In the "*Te Deum*" we pray that we may be "numbered with thy saints in glory everlasting."

"Wait a minute!" you'll interrupt. "You've got us on the wrong bus, mister." We're Protestants, and you're not going to take us down the line into any rigmarole about the saints. Don't get us mixed up with St. Martin of Tours, St. Elisabeth, St. Michael, St. Jerome, St. Godehard, St. Ambrosius, St. Bernard, or even St. Patrick, himself, bless his bones!"

You're all set to give the answer. We don't need saints to get salvation. This business of putting up statues of the saints, wearing medals, and kissing the gold case with a piece of the thigh bone of St. Stanislaus inside isn't for us. It takes our minds and hearts away from Jesus Christ himself, who is our only Mediator and Saviour.

True enough. That's good Lutheranism.

In fact, the *Augsburg Confession* does draw a line—mildly but firmly. No praying to the saints. No asking the saints to help us, even when we're scared still. One advocate in heaven is enough and his name is Christ, our Mediator, Propitiation, High Priest, and Intercessor.

The baby out with the wash

To get back to the saints. Lutherans don't want to throw the baby out with the bath water. Of course, they won't go along with making Pope Pius X a saint (Roman Catholicism's most stubborn modern champion for reactionism and pushing the deification of

Mary). But there is a place for the "saints, apostles, prophets, martyrs."

But let's say you're in the armed services, and you're surrounded and captured by communists. You're under the spotlight, they've stripped you of your clothes, and they are trying to make you "confess." Maybe the thought of St. Polycarp will flash through your mind. They hunted him down and brought the 80-year-old Christian to the Roman governor. Polycarp held his head high and said, "Eighty and six years have I served Him and He hath done me no wrong. How then can I speak evil of my King who saved me?" The mob wanted him thrown to the lions, but this was refused. Then they asked to see him burned alive, which was done, Feb. 23, 155 A.D.

Or you think of sweet St. Elizabeth who lived in the Wartburg Castle (long before Martin Luther was kidnapped and hidden there). No doubt, Luther heard stories about that castle's famous saint and saw pictures of her. No doubt, too, that he didn't quite swallow the story of how Elizabeth, a nobleman's wife, was determined to take a basket of bread to the poor. Her husband forbade her to do so. Nevertheless, she went, and when she opened the basket, it was full of roses. Astonished and impressed by the miracle, her husband was converted. Yet something of the fragrance of that woman's spirit persists to this day, a steady, determined devotion to serve the wretched and needy, come what may. Indeed, she was driven from the wealth and comfort of her castle because she persisted in that strange compassion for the lowly.

And who would want to forget St.

Francis, inventor of the creche—that lovely Christmas custom which has spread over all our land? St. Francis the happy saint, who because he had an instinctive horror of lepers, spent so much of his life ministering to them. It was at a tiny, ruined chapel, the Portincula, that the words of the gospel came to him: "Everywhere on your road preach and say—The Kingdom of God is at hand. Cure the sick, drive out devils. Freely have you received, freely give. Carry neither gold nor silver nor money . . ."

Probably no one has ever set himself so seriously to imitate the life of Christ and to carry out so literally Christ's work in Christ's own way. His joyousness, his love of nature, his extraordinary spirit of prayer, his courage (he witnessed to the gospel before the Sultan in Egypt during the Crusades), makes him one of the most radiant of the saints.

Protestant saints, too

This is not to say that all saints wear the golden halo of Catholic art, for there are Protestant saints, too. One of them was born in New Jersey and his name was John Woolman. He lived in colonial times and spent his life fighting human slavery and seeking justice for the Indian. In 1760 he urged a petition to the New Jersey legislature forbidding human slave trade. To this day he is remembered for the most unaffected piety, humility, and devotion. Read his *Journals* to get to know his spirit.

Woolman was a Quaker, but there are Lutheran saints, too—Hans Hauge, Frederick von Bodelschwingh, William Passavant, Mathilde Wrede, Johann Blumhardt, Father Heyer, to

name a few. They are saints not by canonization of the church, but by the heroism of their lives as it was inspired by Christian faith.

So with a discriminating, but appreciative eye we look back on the long human chain, person to person, that links us today with all the noble Christians of the past.

Beginning with Stephen, the martyrs witnessed with their blood to a faith in Jesus Christ. No wonder that the early Christians regarded them with wonder and awe. Indeed, Christians outside would send secret messages to imprisoned Christians, asking them to pray for them. The bones of old Polycarp were soon enshrined and the anniversary of his martyrdom celebrated. Surely, thought the Christians, the martyrs who share the sufferings of Christ, must enter immediately into paradise. From there it was a short step to the idea of saints, apostles, prophets, martyrs before God's throne.

Prayers began to be offered, asking the saints to intercede before God's throne for those living on earth. By the fourth century A.D. the veneration and invocation of the saints was firmly established—every church had its own local saints. Later on, the pope claimed the sole authority to canonize (name official saints). By Luther's day, there were thousands of saints.

Frederick the Wise had collected 5,005 particles of saints for the church in Wittenberg. His rival, Albrecht of Brandenburg, had amassed 8,933 particles and 42 complete corpses of saints. Spalatin figured out in 1518 that by visiting All Saints' Church in Wittenberg, one could earn 127,799 years remission from purgatory!

To make room in the crowded calendar of the saints' days, an All Saints' Day had been set for November 1—that as early as 600 A.D.

Lutherans were quick to reject the superstitious practices of the Roman church, and condemned the invocation of the saints and veneration of relics. Lutheran theologians, however, conceded that the saints do pray to God in heaven. More rigorously, the Calvinists rejected the whole idea of the saints in heaven.

The Roman Catholic church, in modern times, is busy adding to the number of canonized saints, officially upholds the desirability of asking the saints to intercede. In practice, however, many superstitious practices are permitted and curious and impossible legends of the saints are continued.

The Lutheran church, in modern times, still keeps in its hymnals and liturgy many references to the saints. In practice, however, the saints are almost forgotten, and many new churches seem to avoid even adopting a saint's name.



1. Ask the leaguers to name as many saints as they can, or sayings about saints. For example: "*Saints preserve us!*" Or names such as: *St. Valentine, St. Nicholas, St. George, St. Patrick, St. Michael*. Or names of cities and rivers, such as *San Francisco, St. Lawrence*. Or names of churches.

2. Discuss how saints affect our life and culture today. For example, think of what *St. Andrew* means for Scotland, or *St. George* for England. (*St. George's* cross is center of the Union Jack on the

English flag.) Think of long chain of legend behind *St. Nicholas* (Santa Claus) and *St. Valentine*.

3. Ask a leaguer to tell the story of a saint. This may be gleaned from an encyclopaedia or the previous article. Some suggestions: *St. Polycarp, St. Francis of Assisi, St. Martin of Tours, St. Augustine*.

4. Run through part of the Lutheran calendar of saints by asking various leaguers each to represent one of the saints. Note that the same saint's day is observed in the Catholic and Anglican churches.

December 21—*St. Thomas, Apostle* (See story in John 11 and 21.)

December 26—*St. Stephen, Martyr*. (See story in Acts 6-7.)

February 24—*St. Mathias, Apostle*. (See story in Acts 1.)

September 21—*St. Matthew, Apostle, Evangelist*. (See story in Matthew 9.)

September 29—*St. Michael and All Angels*. (See Revelation 12., Jude 9, and Tobit, an apocryphal book, 3 and 12.)

November 1—*All Saints' Day*. (See Revelation 7:2-17 and Matthew 5:1-12.)

November 30—*St. Andrew, Apostle*. (See John 1, Matthew 4.)

Worship outline

HYMNS: "The Son of God Goes Forth To War" (CSB 383). "Jerusalem the Golden" (CSB 528). "For All the Saints" (CSB 250).

SCRIPTURE: Hebrews 11:32—12:4.

PRAYER: Collect for All Saints' Day (CSB, p. 125).

Or, this prayer by *St. Francis of Assisi*—

"Lord, make me an instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen."



Chapters of Order of St. John are scattered across the church. Above Barton Frederick serves as crucifer at Zion Church, Wilmington, Del. He is also LL president.

They Want to Go to Church

When a group of teen-age boys has perfect attendance for 112 successive Sundays, there must be an unusual reason.

THE plaguing problem of keeping high school boys interested in the church has been solved in Kountze Memorial Church, Omaha, Nebr. There confirmation has been changed from a "graduation" into a "commencement" through the work of the Order of St. John.

Secret at Kountze Memorial is that the young men of the congregation are given significant tasks in the life of the congregation. Activities of the local chapter of the Order of St. John range from serving at celebrations of Holy Communion to shoveling snow to assisting at baptisms and weddings.

Since its conception 13 years ago the Walter Traub Chapter of the Order of St. John has not sought one member. Yet over 80 young men of the congregation have petitioned for membership in the society.

Organized as an acolyte guild the Order of St. John is concerned with far more than candles, crosses, and vestments. The Walter Traub Chapter, fourth to be founded, has as its primary concern the desire to allow

Acolytes kneel for investiture service at Kountze Memorial Church, Omaha. Duties range from receiving empty glasses at communion to shoveling snow off sidewalks.



young men to serve Christ.

Other purposes of the organization are to help boys meet the problems of adolescent life in their daily activities. The highest ideals of life are held up to them. They are taught to revere the Lord's name and the sanctuary within the church. Serving as acolytes also develops greater insight into the meaning of the sacrament and deeper personal devotional life is stressed.

Boys of high school age can sign a petition for membership within the order. Most serve actively until their 21st birthdays.

Duties of members of the Walter Traub chapter encompass more than those pertaining only to acolytes. Christian ideals must become an integral part of their lives. Although no dues are demanded the organization has contributed to CHEY, to a building fund, organ fund, purchase of service books and other needed items. The order supplies 300 devotional booklets for the tract rack and pays for cleaning of their own vestments.

When the sexton is absent members of the acolytes' organization take over his work. Under their care also are the hymn boards, changing of paraments, and care of the altar brass.

As acolytes they serve at the altar

and also as crucifers and on state occasions as flag bearers. They ring the tower bell for all services and during the Lord's Prayer. At Holy Communion three acolytes serve within the chancel receiving offerings and cards, and picking up empty glasses.

Fellowship plays a part in the life of the order. Picnics and parties are scheduled. An annual mother-son banquet is held in the fall and a father-son corporate communion followed by a banquet on the Ascension.

The Walter Traub chapter makes up one large church school class. Attendance of 100 per cent held for 112 consecutive Sundays during one period. The Order of St. John observes Good Friday and the Feasts of the Ascension and of St. John, the Evangelist, as days of obligation. Each New Year's Day they receive Holy Communion in a body.

The Order of St. John is a growing movement within the Lutheran church. Founded first in January, 1935, at Bellefonte, Pa., the order has chapters in many sections of the church, including one in New Amsterdam, British Guiana. Two founders were David F. Fortney, former member of the Bellefonte church, and the Rev. Clarence E. Arnold.



● The fellow in jail has a guaranteed job. He is also guaranteed food and shelter. If he is in for life he is guaranteed an old-age pension. People who want everything "guaranteed" in this world have to take the surrender of freedom that goes with it. The only organization that can "guarantee" is the government, and the only way the government can guarantee is to put us all in a virtual chain gang and divide the crops. I'll take freedom and the troubles that go with it.

—Don Herold

History's Misunderstood Man

For 300 years, even Martin Luther's followers seemed determined to twist his teachings beyond recognition.

By Martin J. Heinecken

MARTIN LUTHER would make a first-class candidate for the dubious honor of "History's Most Misunderstood Man." For over three hundred years even his best friends seemed bent on making him into something he was not.

During Luther's life-time conditions were ripe for reformation and everyone with an axe to grind sharpened up his weapon and began "clobbering" his own particular enemies. Although few of them caught the real spirit of the great Reformer most of them claimed to be his followers.

These "followers" were succeeded by others whose whole pattern of thinking had slipped back into the old pre-Reformation grooves. For several centuries they tried to "interpret" Luther to fit into their particular form of logic. They were so set with their own pet ideas, that if Luther had reappeared under a different name they probably would have regarded him as such a heretic that they would have kicked him out of the very church he helped bring into being.

Not until toward the end of the

19th century—and now in the 20th—has exhaustive research revealed the real Luther. Perhaps the times are ripe again for reformation. Perhaps it is easier for our generation to see how Luther understood the good news of the God who comes to us in Christ. Perhaps we are more sympathetic to how Luther found refuge only in the living God, present in Word and sacrament.

Changed heart of beliefs

If Luther's friends and enemies had twisted only some unimportant points at the edge of his thinking, the cause for concern would be much less. But it was precisely at the heart of Luther's beliefs that the most violence was done.

Summarized briefly, the main aspects of the Lutheran reformation were:

. . . only the Bible—not the traditions of men or the decisions of

• Dr. Martin J. Heinecken is professor of systematic theology at the Lutheran Theological Seminary, Philadelphia, Pa.

councils or the speculations of philosophers—is to be decisive in all matters of faith and life.

... a man is not saved by the good works he does—neither by fastings, scourgings, pilgrimages, nor by his fine character. He is saved solely because God loves him and forgives him and in Christ took man's sins into his own suffering heart.

... this is appropriated only in faith, that is, when God himself gets hold of a man and inspires him with trust and confidence.

"Martin Luther," alias Charles Petty, advertises play concerning the Reformer by attending Trinity Church, Jackson, Miss.



... moreover, every man has direct access to the throne of grace through Christ and no priest dare interpose himself between. You don't need a priest of the church to say masses for you before you can get bailed out of purgatory.

These then are regarded as the main aspects of Luther's thought: The Bible alone, by grace alone, by faith alone, and the universal priesthood of all believers.

The Bible alone

But hear what has been put into Luther's mouth. The Bible has been made into an infallible textbook of doctrine. It has even been made authoritative and inerrant in matters that have nothing to do with the God-relation.

Hence Lutheranism has had laid upon it the charge of being behind the times, of not being willing to accept the modern, scientific world view. It is accused of being dry and doctrinaire and of substituting the mere acceptance of doctrine with the top of the head for the actual living of a Christian life.

By grace alone, by faith alone

The fact that we are saved by grace alone and by faith alone has somehow come to be separated from good works and the actual renewal of life. By a curious quirk faith itself has been made into a good work. The average Joe would put it, "I don't want any credit for the money I give to charity or for living a decent life and being kind to my neighbor. But I do want credit for believing and I expect God to reward me for the way in which I believe."

People have come to think that if

only they believe strongly enough that something will happen, then it will surely happen. If you believe strongly enough that you will recover from an illness or that you will pass an examination, then sure enough what you believe will happen. It never occurs to such great "believers" that they are not at all putting their trust in God, but are only putting their faith in their own faith. They are trying to save themselves.

With some justice Lutherans are accused of being satisfied with having a faith without works. God forgives so freely that it doesn't much matter how you live, some Lutherans seem to think.

Universal priesthood

The universal priesthood has been misunderstood as cutting men loose from the church. Every man reads the Bible for himself and makes up his own mind and can get along without the church. It is forgotten that, as Luther understood it, the universal priesthood brings men together in the church as nothing else can. Instead of cutting men from each other it makes men part of the body of Christ.

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The search for Luther

So Luther was misunderstood. What is it now that has been rediscovered about Luther?

The prime discovery has been how he thought of God as revealing himself to man. For Luther, God was never far off in some distant heaven, nor was he ever just to be reduced to some vague notions of a power that accounts for the order and beauty of the world. Luther's God was always the living God who always confronts man and to whom man is responsible. Man can't escape God no matter how hard he tries.

Yet this God who is closer to man than hands and feet never appears so that you can see him or touch him directly. This God is always "hidden." As Luther put it, he always wears a "mask" and he comes to man and encounters man and blesses him and gives himself to man through common earthly things. "In, with, and under" is Luther's phrase.

This has been called a "mediated immediacy." God is immediately present, but always in a medium. He is present in the sun that shines, in the rain that causes the crops to grow, in the father who cares for his children. And there he calls you to acknowledge him, to be grateful to him, to accept him, to accept these blessings as the gifts of his grace, which are not at all earned or deserved. They are to be used for the good of the fellowmen. This is the way God encounters man.

But he encounters man in the same hidden way in the man Jesus. Here is the Word of God come to earth in the flesh. Here in Jesus, God speaks and acts, reveals his heart of love, enters

into fellowship with the sinner, and dies for him on the cross. In Jesus, God came down to men and had fellowship with man. He still does exactly that wherever the gospel is proclaimed and the sacraments administered.

This was Luther's understanding of the Word of God. It was not a collection of doctrines. It was God encountering men in Christ, asking them to trust him and to serve him, causing them to be born again to a new life of trust in God and love to the neighbor.

God descends the ladder

A Jacob's ladder hangs down over the side of a ship. Unlike other ladders it does not stand on the ground and reach up. It is fastened up above and is let down.

It is called a Jacob's ladder because of something that happened to Jacob in a dream. With an unsettled conscience, Jacob had fled from his brother Esau. He had just cheated Esau out of his birthright and was trying to set things up right for himself. But then God came down to him on a ladder from heaven. All Jacob could do was to respond to God in trust and obedience.

This is how Luther understood the whole God-man relationship.

The Roman Catholic church had made the relationship depend on man's climbing up to heaven by means of his good works. For this climb the church with its priests and sacraments were supposedly indispensable. To put it quite crudely, every time you went to mass you got another shot of grace to give you strength to climb another rung closer to heaven. So you grad-

ually got to be better and better and make yourself more acceptable to God. If you really wanted to go scooting up the ladder you had to go into a monastery and get as far away from the world as you could.

All this was at an end for Luther. In Christ, God had come down to earth. He continued to come wherever the gospel was proclaimed and the sacraments administered. Right here on this earth God came to man and accepted him and *called* him and put him to work.

There was no point in climbing up the ladder after God had once come down. The world's work was now to be done—but done in a different way—by one who had become a different, new man when he encountered God in Christ.

According to Luther's idea of the Christian life, you don't rush off into a monastery, you don't spend your life trying to work out your salvation. Once God has come to you and accepted you as you are and forgiven you, you now serve him in love and gratitude where you are.

When each man becomes a Christ to his neighbor by serving him with whatever gifts he possesses, the universal priesthood is practiced. The uni-

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versal priesthood is primarily concerned with the gospel. But it also includes the use of all other gifts—as when a man is a good father to his children or works faithfully at his job with his God-given talents.

Only a hint

Now all this is only hinting at the tremendous power of Luther's thought. What was mentioned at the beginning of the article as being quite distinctive of Lutheranism must be maintained. But it must be maintained in such a way that we do not end up worshipping a book instead of the living God. It must be preserved in such a manner that we avoid having a dead faith without works. For Luther there was no such thing as faith without works.

The Bible—and not the traditions of men and the speculations of philosophers the world around—must remain the final court of appeal. But we must hear God speak to us and we must encounter him today in Word and sacrament.

Moreover we are saved only by God's grace and by the faith—the complete change—God works in us. But this is never apart from good works. Only a good man, who has been changed in his heart can do good works. With these good works he does not earn his way or climb up to heaven but he serves his neighbor here on earth. He is a channel for God's love to flow through him to the neighbor. For only through the "masks" of creation and through people in whom his love has taken on flesh does the hidden God give his blessings to men.

There was a reason why Luther upset the world and why his thought

spread like wild fire throughout Christendom. We are only beginning to catch up with him.

TOPIC IDEAS

It is always a good idea to begin where people are. Before even presenting the topic, therefore, ask the leaguers to state either in writing or orally what they admire in both Luther's person and teachings. This should lead to a discussion of what they consider most distinctive about their faith as Lutherans. No criticisms of the leaguers' thinking should be offered.

Then the topic can be presented. The first point to make clear is that Luther was very soon misunderstood and that there is now a new appreciation of Luther.

Then the new appreciation of Luther may be made to center around the understanding of the four notions of (1) the Bible alone, (2) by grace alone, (3) by faith alone, (4) the universal priesthood.

The main point, however, to try to get across is the fact that God encounters us as the living God and that we must respond to him daily. Then we fulfill the duties of our calling in the place where God has put us. We do not do this self-righteously or frantically, but humbly and gratefully and in daily rebirth of sorrow and repentance.

The "hidden" God must become revealed to us in Christ. He then will be very close and real to us, encountering us everywhere in creation and in a special way in Word and sacrament. So some of the things that are wrong with Lutherans may be corrected as we really cease to be Lutheran and are Christian, as Luther wanted men to be.

Worship

HYMNS: "Come, Holy Spirit, God and Lord." "A Mighty Fortress."

SCRIPTURE: Romans 5: 1-11 (Phillips translation).

PRAYER: Second collect for Reformation Day (CSB).



Aerial view of Michigan University campus, site of 1955 LLA convention. The institution includes 15 schools and colleges, plus seven institutes and research units.

LLA to Convene at 'Catholepistemiad'

Michigan's pioneer educators spoke Latin, but they did not dream of a student body numbering 18,000 scholars.

A LOT of history stretches behind the University of Michigan, site of the Luther League of America convention, Aug. 15-20, 1955.

The University charter is traced back to Aug. 26, 1817 when a group of public-spirited men in Detroit secured the passage by the territorial legislature of an Act to establish the Catholepiste-

miad, or University, of Michigania." This tongue-twister was changed in 1821 to University of Michigan.

Its first faculty consisted of a president, the Rev. John Monteith, a Presbyterian clergyman, and a vice president, the Rev. Gabriel Richard, a Roman Catholic priest.

Since Michigan was still a territory



Cows grazed placidly in front of the University 100 years ago when regents asked Jasper F. Cropsie, a New York artist, to come out to do a painting of the campus.

and the population was sparse, the people of Detroit must be credited with a great deal of vision in launching a university so early. A classical school and a common school had been started in Detroit back in 1817. But the territory as yet had no one ready for a university-type education.

Student body of seven

Not until Michigan became a state in 1837 was a start made to offer university-level courses. By an act of March 18, 1837, the newly formed Michigan legislature reorganized the University. Control passed from a board of 21 trustees to a board of regents. A few days later the legislature decided to move the University from Detroit to its present location in Ann Arbor where a 40-acre tract had been offered as a gift.

Buildings on the new campus were ready in 1841 and the first class at

Ann Arbor consisted of seven students taught by a faculty of three. From this start, the University has grown into 15 schools and colleges plus seven institutes and research groups. Enrollment of resident credit students this fall is expected to reach 18,500. Extension credit students will increase the figure to at least 21,500.

President Harlan Hatcher is the eighth person to hold this office since the state constitution of 1850 provided for direct election of the University regents by the people, gave the regents entire control of the University, and provided for the election of a president.

Henry Philip Tappan, inaugurated on Dec. 22, 1852, was the first president. He was responsible for Michigan's development from an unimportant small college into a genuine university with a world-wide reputation. Tappan served until 1862.

Should the wife of an immigrant be excluded because she has TB? May the church "meddle" in labor-management disputes? Have railroad cars turned into "traveling bars?"

Canadian Youth Must Decide

By Norman Berner

EDITOR'S NOTE: *Current issues confronting Canadian citizens are summarized in the following article, written by the author of the "Canadian Affairs" feature in "The Lutheran."* A similar article "Planks in Your Platform," dealing with problems in the United States, was published in the October LUTHER LIFE. It is hoped that young Lutherans in both countries will be stimulated to take a stand and to wield a Christian influence in political affairs.

Immigration

Up the stairs in Montreal's big Central Station comes a long and unusual line of travelers. They don't look like the kind of people you usually see coming off of a Canadian train. Their faces seem different. Their clothes are coarser. Their conversation is a strange jumble. And their luggage!—battered suitcases tied with rope, canvas bags, boxes, and bundles of all sorts.

The line is long—a couple of husky young men with weather-tanned faces, a father with a crying baby on one shoulder and a crate on the opposite,

a five-year-old clinging to a ragged doll with one hand and to her mother's skirt with the other, a youngster pointing excitedly at something, and finally, a stout old woman so burdened with bundles that she can scarcely walk.

These are immigrants from Europe—New Canadians. Over a million of them have come into the country since the end of World War II. Some will stay in Montreal. Most will go to places in Ontario. The remainder will travel to Western Canada. They will get jobs in factories, work on farms, serve as domestics, or start in business for themselves.

During 1953, nearly 170,000 newcomers arrived in Canada. About that many more will come this year. That's a lot of people—almost enough to build another city the size of Ottawa, and more than enough to fill three cities the size of Kitchener. Why does the government let so many people come in? Indeed, why spend nearly a million dollars a year to assist them to come in?

The Canadian government doesn't encourage immigration just to give people a chance to get out of war-de-

pressed and Communist-dominated lands. It operates on the practical, business principle that the country needs a greater population for greater prosperity. Many more immigrants would come to Canada if they were permitted. But there are three factors operating to keep immigration down.

The first is the opposition voiced by many working people in Canada — usually through union spokesmen—to bringing in workers who may compete for their jobs or cause unemployment. Such opposition became quite loud during the past winter when unemployment was somewhat higher than usual. And the government listened, to the extent that next winter the number of immigrants will be cut down. What the complainers overlook, of course, is that newcomers not only *take* jobs, they also *make* jobs for others. They overlook, too, the opportunities that Canada has to share its blessings.

There are many in Europe today who want to come to Canada but are barred by regulations. Each prospective immigrant is screened for health, for political views, for ability to do certain types of work. Many do not get through the screen. Many times families are separated—often temporarily, but sometimes permanently by these rules. Canadian Lutheran World Relief has done a marvelous work in reuniting such families.

The third factor is the almost complete exclusion of Asiatics and Africans. Canada has no quota system whereby only a fixed number of such persons may enter in any one year. But in most cases immigration is restricted to members of immediate families of those already resident in Canada.

In general, the Canadian government's immigration policy may be summed up this way: Bring in as many people as possible, provided that they do not take away jobs, do not become liabilities because of health or conduct, and do not belong to a racial group to which some citizens take exception.

Liquor laws

In Canada, the regulations governing the sale of alcoholic beverages are made by the provinces. That is why a traveler going across the continent by train can get liquor at some times and not at others. Recently Ontario, which had been "dry" in this respect, lifted the prohibition. A delegation of churchmen went to see the premier protesting that "this new departure has nothing to commend it save the profits that will be made for the liquor interests and for the railroads, which now assume the role of traveling bartenders." The delegation got a "court-teous brush off."

A recent survey shows that 70 per cent of Canada's adult population will "take a drink," while 59 per cent in the U. S. admit this fact to pollsters. But in the former country there are only 1,804 in 100,000 suffering from alcoholism as compared with 3,952 in the latter. Women in Canada are far more inclined to take a drink than their sisters south of the border—64 per cent to 46 per cent.

Drinking habits in religious groups show a marked difference in the two countries. In the U. S. 79 per cent of Catholics use alcohol; in Canada it is down to 71 per cent. On the other hand, 70 per cent of Canada's Protestant population indulges, as against only 59 per cent in the U. S.



"New Canadians" are married in Saxon costume at St. Paul's Church, Hamilton, Ont. Opposition to immigration became bitter last winter as Canadian unemployment rose.

Someone has figured out that in the course of a year the people of Ontario had "put away 11,631,784 gallons of beer . . . roughly equivalent to the amount of water that flows over Niagara Falls in rather more than a minute." He further deduced that the average intake of the drinking population

was "a half-pint once a week." But an official of the Ontario Temperance Union noted a mistake in the figures. It should have been 80 million gallons, working out to three-quarters of a gallon per week per person!

Liquor laws vary from province to province, but those prevailing in On-

tario will serve as an example of how government is trying to deal with the problem to the satisfaction of as many people as possible. Beer, wine, and whisky are sold only in government-supervised stores and only for consumption in the buyer's home. Hotels are licensed to sell beer by the glass and other alcoholic beverages for consumption with meals. A few larger cities have cocktail lounges.

There are two types of opposition to government control of liquor sales. At one extreme are the prohibitionists. There should be no sale—period! At the other end are those who argue there should be no attempt at control—period! In between are those who say that the government should not set up regulations that are not enforceable, but should enforce more strictly those that it does set up.

Another approach was a very definite move made by the United Church of Canada to cut down on the use of beer, wine, and whisky. It appealed to members to abstain from their use.

Gambling

"Most Canadians love to take a chance, so why not make betting easy and legal?"

That was the line of argument presented recently when a committee of Parliament was studying possible revision of the law governing lotteries. At the present time, betting is illegal in Canada, except on horse races.

Under the present law a church group, a service club, a labor union, and similar organizations can get permission to raffle off something worth not more than \$50. Bingo is also allowed under certain circumstances. But \$50 is hardly enough to attract some

people. They would like to see the limit raised to \$500. Even so, there are ways of getting around the legal limit—for example, a chance on getting an opportunity to "buy" a car for \$1.

But even \$500 is peanuts to many people. They want the government to permit, or even to organize and operate, lotteries like the Irish Sweepstakes that run into millions. They argue that the cash prizes should be large enough to attract widespread participation, but not so large that they would create a small group of new-rich every year. The profit from the lotteries would go to hospitals or other charities.

To test the national feeling in the lottery question, a newspaper asked the opinion of a number of its readers and reported a "sharp and divided opinion." Here are two replies:

"I am opposed to national lotteries in any form for anybody's state or church, no matter what organization they are in because it stimulates the desire to get something for nothing. If an organization is doing a good work, whether it is church, or Salvation Army, or Red Cross, it will get enough money to carry on from the love of people who see".

"I see no serious objection," another reader reported, "to their use to help defray such capital expenditures as the cost of additional hospitals. But the government's rakeoff must be moderate and the prizes numerous to reduce the chance of gambling becoming a road to ruin."

Vigorous opposition to lotteries and all forms of gambling was voiced by the Christian Council of Churches. It called state lotteries "the official sanction to one of the shadiest of rackets."

Labor and the church

Should the church step in when labor and management cannot agree and a strike or a lockout occurs? And on which side? This problem took an actual and acute form last winter.

When strikes in the gold mines in Northern Ontario were without signs of settlement, the Religion-Labor Foundation went into action. It appointed a commission of three ministers to investigate.

The ministers reported that "if the local mine managers, who know the situation, know the man, and are acquainted with the practical operations of the mines . . . were given the power to reach a settlement with the miners who do the work, a settlement satisfactory to both sides could be readily and speedily arrived at."

The government has laws regarding labor relations. Generally they are based on the principle that labor has the right to organize, to bargain with management, to go on strike if necessary to try to gain its ends. It seldom interferes in strike action, except where public health or safety is involved. The most notable instance of government action came in 1951 when a special session of Parliament had to be called to settle a railway strike.

TOPIC IDEAS

For the worship period, use one of the orders of service in the *Christian Youth Hymnal*.

The following hymns from the *Common Service Book* would be appropriate: 429, 382, 218, 489, 494.

The leader should make an introductory

statement. Four leaguers can then be called upon to read each of the four sections of the topic. All four should be read before the discussion begins. Then the leader may ask the group which of the sections it wants to discuss first. There may not be time to discuss them all, but the reading will give a broad approach to the idea that *you make the laws*.

Questions

I. Is the Canadian government admitting enough, not enough, or too many immigrants? Is it right to exclude anyone—a Chinese, because he is an Asiatic; or the wife of an immigrant, because she has TB? Is it wrong for an employer to hire a newcomer who will work for less than a native Canadian? For how many generations has your family lived in Canada?

II. If you had the power, would you close all the liquor stores and beer parlors? Give one good reason why alcoholic beverages should not be advertised on radio or television. Would it be a good thing for the government to warn people of the dangers of drinking too much? How much can a Christian drink without harm to himself or to others? How old should a person be before he takes a bottle of beer, a glass of wine, or a nip of whiskey?

III. Is there anything wrong with the idea, "Let's take a chance?" If it is for a good cause, can the league have a raffle? Should the government make betting legal and take the profits for some good work instead of letting them go to professional gamblers? Are the police too lax in checking up on gambling? When did you last take a chance? On what?

IV. When a union threatens to strike, should management give what is demanded so that work can go on? How long should a strike last before the government takes action to stop it? Should the men who don't want to go on strike have to stop work because the strikers won't let them pass? In what ways can the church help to make relations between employer and employee better?

What's Your Citizenship Score?

Christians seldom attack any evils except the safe ones—liquor, gambling, and prostitution.

By John G. Simmons



● Now pastor of St. Matthew's Church, North Hollywood, Cal., the Rev. John G. Simmons resigned as pastor of St. Mark's Church, Minneapolis, Minn., five years ago to run for mayor of the city. He won the primary, out-distancing all 12 opponents, but he lost the general election six weeks later.

BOTH as a candidate for mayor of Minneapolis and as a Lutheran pastor I have learned that the majority of Christians do not make their chief moral decisions on the basis of their Christian faith or the teachings of the church. Instead they determine their ultimate loyalties by the political, economic, and social groups to which they belong.

Church members generally do not tie the ethical teachings of the gospel to the community problems that demand action. They do not seem to see the implication of a love for God and a love for others involved in the major social problems, such as politics.

We Christians seldom fight any particular evil, except the safe ones—liquor, gambling, and prostitution. We advocate brotherhood toward all men, but rarely as it specifically relates to local housing, health, employment, hospital and recreational facilities for Negroes and other minorities. We talk of justice, but we rarely hazard more than an opinion on what justice means in an industrial dispute in our hometown.

I am forced to ask: How can you

make a moral contribution, as a Christian, if you refuse to make a decision on any living, relevant issue?

It is immoral to refuse to come to grips with specific issues in the light of the principles inherent in the Christian gospel. It is a denial of the gospel to seek only a well-oiled church institution and to try only to improve our personal character while we live in relative isolation from life.

Over and over I have had to listen to the cliches of those who are afraid to act or who have some vested interest or private prejudice they want to defend. "The church should stick to religion," they have said. "It should not get involved in controversial subjects."

The church that follows such advice is copying the example of an atheist who willed his farm to the Devil. The court decided that the atheist meant that the farm was just to be left alone. It would then go to the Devil by itself.

When a church adopts a "hands-off" policy toward life it really has no policy at all. It has infantile paralysis.

The rich man's mite

A small core of Christians has led other nominal church members to do something in their community. Usually the action has not been challenging or daring. But it has been something.

At least we have become a social service ambulance agency, picking up those who get hurt. This is important. But it is never enough.

And we have dealt with "safe" issues. Of course, we have acted as though the controversial issues did not exist.

And we have taught general principles. But we have avoided specific applications—unless the problem existed far enough away to be "safe." For instance, we have an excellent solution for the "race" problem in South Carolina if we live in Madison, Wis.

Paralysis of analysis

We have developed a tidy escape mechanism that both soothes our consciences and enables us to avoid any decisive action. It might be called "paralysis of analysis."

This sin consists of discussing all the complex ramifications of problems until we are paralyzed, frustrated, overwhelmed. We reach the point that we think we have solved a problem when we have analyzed it, labeled it, and passed a resolution about the evil.

The one thing wrong with this course of action is that it does not change anything. Making a few honest mistakes in taking concrete action would be a tremendous improvement over investigating the situation so long that we bog down.

If we were honest with ourselves we would have to admit that often we would prefer to avoid action. It brings social disapproval. Initiative that involves changing the ways of others is much more frequently condemned than praised. Ideas without action are more often rewarded than ideas with action.

People keep repeating creeds, prayers, and pledges of allegiance. But the repetition does not mean much until the people start living a life that measures up to the principles they enunciate.

There are, of course, those who use the excuse, "We don't know how to

do something." They prove the necessity of the Christian group's acting together instead of leaving the individual Christian at the mercy of groups that are not Christian in their orientation and motivation.

Likewise there is the feeling of the individual and the group that it takes more power than they have to accomplish their purpose. It ought to be remembered that "minorities" and individuals have been the world-changers. Those who have wielded the widest influence have not, for the most part, been the recognized community leaders at the time when they did their most effective work.

Get the facts

I would like to suggest that "what, how, and why" for Christian groups that wish to take action in the community in which they live. A convenient handle for grappling with the problem is the quotation, "To know is to care and to care is to share."

In the first place, every group *should know their community*. We often act out of ignorance because we have never taken the time to study thoroughly our community and its problems. We need to realize that the local community in which we live is the seed bed of democracy. If we want to strengthen our democratic way of life we shall have to strengthen it in our own home town.

We need to know the people and the groups that live about us. We need to have a working knowledge of all the "Community Chest" agencies, the governmental agencies, the service clubs, the political groups, the clubs that are national and the particular concern of their organizations. A few

years ago the national YWCA published a notebook that might still be obtainable that could be used by your group in such a preliminary but essential study. -

Groups should consult the census information for the last two periods, 1940 and 1950. This contains a wealth of material concerning housing, racial distribution of population and so forth. The local Chamber of Commerce has information on the history of the community, its groups, its organizational structure, its resources. Sometimes local labor councils have pertinent information from a slightly different point of view.

In Minneapolis we took a community self-survey in the area of human relations as they effected every part of our lives together. It was an eye-opener. In any community church groups can do a public service by this kind of activity.

Hard, cold, and emotional

Building up a backlog of facts is important. But this can lead to frustration if you do not also learn how to get the facts across to the public. Discover the avenues of communication: Newspapers, radio stations, house organs, business and professional groups, labor groups, churches, ethnic and racial groups. All of these have to be dealt with if you are to get information through to Mr. John Q. Citizen.

Getting the facts across before some incident throws them into an emotional setting is also important. In addition to being cold and hard, facts are psychological. In a period of tension you will have more difficulty in getting information into the minds of

people than in calmer times. Tension leads to more heat than light.

The point is clear—get the facts to people slowly but steadily. Here is something for your group to sink its teeth into right now. It's thrilling and exciting.

Care about people

The second part of the "what, how, and why" of community action is to *care about your community and every person in it*. Von Hugel said that "Christianity has taught us to care and that is the greatest thing in the world."

My experience has taught me that every community needs Christians who are concerned unselfishly with people, their needs, aspirations, desires. In almost every community are people and groups that have no one who will speak for them except concerned Christians.

Plenty of people are willing to use other people and groups for their own purposes. And still others take a "professional" responsibility for the plight and problems of the downtrodden. But few groups are as sincerely and unselfishly concerned as a Christian group can be.

How much do you care about the housing that is possible for minority persons? Do you care about the high rents that the so-called undesirable people have to pay to absentee landlords or to some of the more "economically privileged" in your own town?

Do you care about the boy with problems that ends up in the juvenile court? Is what happens to the mentally ill disturbing to you? Do the poor conditions in the homes for aged persons bother you?

This list could go on and on. But it is long enough to stimulate you to think through your motivation. Is it so solidly based on the love of God that it will operate in the long pull toward the solution of some problem?

The third part of the "what, how, and why" of community action is to *share with your community* in working out a solution to the problems discovered.

You can measure your sharing as a group by asking the following questions: Does at least 1 per cent of the adult membership of your church hold positions as elected public officials or as officers in PTA, community welfare associations, political parties, service clubs, labor unions, and the like? Is your congregation sharing with all other congregations in a united concern for action on common problems? Do you share with all your own members and the members of other Christian churches the information and the proposed action? How much time, talent, and treasure have you or your group given to groups interested in the political, economic, and social concerns of your community?

When I ran for mayor of Minneapolis the amount in dollars and cents I received from Christian groups or individuals who were so identified would not have mailed one piece of literature to two precincts out of the 347.

Your Christian vocation

The "why" of Christian groups' taking community action has been somewhat established by indirection. There are, however, a few straightforward propositions that I would like to offer.

A Community Action S

During the last year has there been in your church:

- YES No Periodic dealing with social issues in the pulpit?
- YES No A series of lectures or study sessions on social problems, available to the entire congregation?
- YES No At least one unit on a social problem in each youth and adult church school class?
- YES No Any action by the official governing body taking a definite position on a social issue?
- YES No A delegation sent to interview any public official?
- YES No At least one occasion on which the congregation was urged to write a legislator or public official?
- YES No Opportunity given to contribute to the material relief of human suffering?
- YES No Any recommendation for social action made to the local ministerial association or council of churches?

Has there been made at any time during the last five years:

- YES No A comprehensive community survey to discover local problems?
- YES No An attitude study to discover the position of the congregation on social issues?
- YES No A study of the salary scale paid by the church in the light of social justice?
- YES No Is there an active social action committee for your church?

Does the social action committee for the church:

- YES No Regularly receive denominational publications in its field?
- YES No Appoint observers or representatives to related community organizations?

ed for the Local Church

Is there an officer or committee charged with social action:

YES No In the youth group?

YES No In the young adult group?

YES No In the men's club?

YES No In the women's organization?

YES No In making its purchases does the church consider the labor policy or business ideals of its suppliers?

YES No Is there provision for regular distribution to the congregation of literature on social problems?

Before the last regular election:

YES No Were members of the congregation urged to vote?

YES No Was material made available to the congregation analyzing the issues in the election?

YES No Has a procedure been worked out for referring individual cases of need to the appropriate social agency?

YES No Is the church represented on a local community coordinating council?

YES No Is there a healthy climate for discussion in the church, with various points of view being expressed on controversial issues and without any attempt to stifle opposition opinion?

YES No Does your church have at least 1 per cent of its adult membership holding positions as elected public officials or as officers in PTA, community welfare association, political party, service club, labor union, or employers association?

A score above 20 might be considered outstanding. From 16 to 20 good. From 11 to 15 is fair. Ten or below is poor.

The responsibility of the Christian and the church is to embody the gospel in daily life. For the Christian and the church, no distinction exists between sacred and secular. We are driven by God's love to "meddle" in every area of community life by supporting the right as we are led to know it and by opposing the wrong as we see it. We are to be love in action.

We are not called of God through the Holy Spirit to live in isolation from the world. We are in the world though not of it. We are motivated by love for God and love for each other that springs from our gratitude for God's love expressed to us in Jesus Christ, our Saviour. This love gives us moral convictions, moral courage, and moral force. Thus we exercise moral leadership.

The Christian's adversaries are never met by an isolated "salvation experience." We live in relation to the world. The totalitarianisms of Russian communistic and Franco and Peron fascistic regimes demand more from the free world than a negative super-nationalism. They demand some clear alternatives that are positive. Local communities need a Christian infantry that will attack the political, economic, and social problems that provide the soil in which the seed of totalitarianism can grow and thrive.

TOPIC IDEAS

I suggest that you use the accompanying Community Action Score Card.

I strongly advise your group to undertake a project that will be large enough to be a challenge and small enough to give you a sense of accomplishment in this relatively untouched area.

Worship

HYMNS: "Where Cross the Crowded Ways" CSB 235
"Look from Thy Sphere of Endless Day" CSB 232

SCRIPTURE: Amos 8; Luke 11: 37-54.

PRAYER: The following litany used by Simeon Stylites in *The Christian Century* is both sobering and worshipful:

LEADER: From partisanship that sets votes above truth,
From loud, swelling words that mean nothing,
From vicious appeals to prejudice and hatred,

GROUP: Good Lord, deliver us.

LEADER: From every form of whipping up hysteria,
From the reckless assassination of character,
From dark betrayals of civil liberties,

GROUP: Good Lord, deliver us.

LEADER: From swelling avowals of devotion to "the people" while selling them down the river,
From the political "realism" that covenants with crooks and gangsters,
From frenzy for victory even at the risk of endangering the world's peace,

GROUP: Good Lord, deliver us.

Additional reading

Two relatively new books merit the attention of your group. Both were published by Harper. One is *Guide to Community Action* by Mark Matthews. The other is *Building a Better Home Town* by H. Clay Tate.

Two other books touch on the Christian in politics. The first is deep but stimulating, *Morality in American Politics* by George A. Graham, professor of politics at Princeton. The other is *The Christian in Politics* by Jerry Voorhis. The latter was published by Association Press.



Joining places and doing things together can foster growth of understanding and love.

Is It True What They Say About Love?

Lovers who fall in suddenly can also fall out suddenly.

By Ruth K. Quickel

ONE Monday morning I hurried over to Jane's. There she was, hanging up the family clothes a-mile-minute and singing: They say that falling in love is wonderful—
's wonderful—so they tell me!"

Just for fun I interrupted with, "Is it true what they say?"

Her surprise was obvious. "Of course it's true," she replied. "Dave always says he made up his mind to marry me the first time he saw me."

"Was it love at first sight, Jane?" I wanted the conversation to continue.

"Oh, no. We didn't love each other

that first minute, if that's what you mean."

"I wondered."

"Oh, I was interested. I was fond of him. And, like Topsy, it just grew. The more we saw of each other, the more we liked what we saw. That's how it was. Being together either makes you like or dislike a person more. One or the other!"

Jane, in her mid-twenties, is a joy to behold. She glows with love for her husband and their three children. Her happiness spreads out like sunshine, touching everyone around her. She has beautiful eyes, and black, shining hair with splashes of premature silver near the temples.

"I would never win a beauty prize—not with this nose of mine," she laughs. "But as long as Dave doesn't mind, I should worry!"

Jane's description of Jane is well put. Yet out of the long experience of knowing her, we agree that she is beautiful. Her very-pug nose and the graying hair are part of the beauty.

"It's a funny thing," we often observe. "Jane insists Dave is the most perfect husband on the face of the earth, and when you're with Dave he echoes the same feeling about Jane."

Theirs is truly a wonderful love. It is a kindness that comes from a sharing of everything. Loving-kindness. That's the word for it. This kind of love sings out above any clothes line, even on a blue Monday morning. This kind of love never wishes for a return to single bliss.

The frequent lament, "Oh, I wish I was single again," though often sung in jest, all too many times verbalizes a love gone on the rocks. Every husband and wife will agree with Jane

that falling in love is wonderful. What every husband and wife did not know, once upon that time before the exciting wedding hour, was that there are at least two kinds of love: The "wonderful" kind you fall into, and the "wonderful" kind you grow into. Lovers who fall in suddenly discover they have fallen out just as suddenly.

In again, out again

"I never had it so good as when I was at home with my parents," says the new wife defiantly. "Me, too!", echoes the husband. And the fight is on. The falling out is here. Love is no longer quite so wonderful.

At such times it does not ease the situation to recall the enchanted night when, "right out of the blue" two pairs of eyes met and two hearts were one.

Mary, the wife, waking up the hard way, remembers another Mary, running to her father the night she met Duncan. "I love him, Father." Among other wonders she noted, "He even walks like a prince."

"And what do you know of princes, Mary?"

"What I know of Duncan James, Father."

"I see this prince has charmed you, Cinderella." And with a sigh and another puff on his pipe, "Just another prince for a day."

The fairy-tale dream world taught this Cinderella that nobody knows the day or the hour when Prince Charming will come. Mary believed it. Why shouldn't two people fall in love? Only mothers and fathers say there is no love at first sight.

Mary had pictured marriage as an end to be arrived at with the greatest

possible haste. But marriage is a beginning—of a new life—with a new person.

Falling in love today—marrying tomorrow. What lover would want his worth so speedily calculated? What has been labelled love by Mary and Duncan might not be love at all, but only a counterfeit. Joyous and compelling for the moment, but failing under the test of time.

From dream to nightmare

Phil took his wife in his third year of college. It was love at first sight. He told them at the frat house after the elopement. He knew he was on the right track. He had found in Dianne an ideal princess. It took him six years, two children, broken health, to find out the girl of his dreams was not interested in the give-and-take of marriage. Totally selfish, she desired the best of everything and gave no thought to helping provide it. Phil worked night and day, torn between job responsibility, family chores, and the social merry-go-round she demanded. With it all, Dianne was as pretty as a picture.

As Phil lay in his hospital bed, recovering from the strain of fatigue and money worries, he remembered how often Dianne had disappointed him, how time and again she had humiliated him before his fraternity brothers. Yet all the guys had been envious. She had been the best-looking date on the campus.

Dianne never shed her queenly garb. After six years she was still that campus queen, living in a dream-world.

Love at first sight, to be sure. Physical attraction it was—and only skin

deep.

"It is mighty hard to live on the surface for six years," thought Phil, "and love is really for a lifetime." That is why it takes time to become "love." Love at first sight makes no concessions. True love puts the other person first.

Then there was Julia. It seemed so reasonable to assume that she entered into love with both eyes open that we were all saddened to learn of her separation. All except Julia! She "poo-pooed" it with, "We haven't anything in common. I gave Tom the 'yes-no' test and he came up with a zero."

Julia's "yes-no" test was her way of proving lack of common interests. It went something like this:

Answer *Yes* or *No*: Husband and wife have the following things in common:

CHURCH ATTENDANCE
HOBBIES
FRIENDS
STUDIES

Less time spent giving yes-no tests might have meant more time to develop common interests. Why should they have anything in common unless they try to? They promised to love, honor, cherish. Promises made are not promises kept. And no magic words of promise will find a common interest on which to build a lifetime together.

20 years with the wrong woman

Another about-to-be-divorced husband complained to his lawyer that it took him 20 years to learn his lesson. "Day in and day out for 20 years, with that woman, can you picture it?"

"Too bad, Smith, you didn't think of that 20 years ago. A little more time in the beginning saves years in the end," was the lawyer's only reply.

Honor, sincerity, kindness, consideration, understanding, and faith in God and each other. True love must be all of these things. A happy marriage then must be all of these things. And after marriage the honor, sincerity, kindness, consideration, understanding, and the faith grow into a great, abiding happiness.

In a small Georgia town Mr. and Mrs. Fortson had just celebrated their golden wedding day. Every year since the early spring morning when Lee brought Agnes more than 200 miles from Atlanta, they had grown closer to God and closer to each other. Their children, grandchildren, and great-grandchildren, came from California, Texas, Maine, and nearby Florida for the great reunion day. Flowers, gifts, cards, letters poured in from everywhere.

As they stood close, by their fireplace in the high-ceilinged room, someone slipped toward the piano, began playing. Soon the great house was filled with music. Everyone was singing, "When your hair has turned to silver, will you love me as today?"

When asked the secret of their years of joy and happiness together, Agnes smiled. She reached for the worn Bible by the chair, handed Lee his tiny-glassed specs, pulled the faded ribbon marker from the page, and placed the book in his hand.

Without hesitation, he read for his friends and neighbors to hear:

"Live joyfully with the wife whom thou lovest all the days of

thy life . . . which he hath given thee under the sun."—Ec. 9:9.

"You see, God gave us the rule to go by. He gave us the rule to grow by." And squinting out over his fragile spectacles, Lee took Agnes' hand, winked, grinned a bit, and said, "Remember what your father told us the night before I took you away. 'Take God with you, Lee Fortson,' says he. 'Keep him with you. He'll make the rough places smooth. He'll keep you together. He'll give you the rules to go by.' You know, Agnes, there is a lot to be said for real, honest-to-goodness growing in love."

Lee and Agnes had answered the question. There followed a moment of hushed silence. Their daughter, Bess, at the piano, began to play, the tears dripping from her lids. And Lee, still holding Agnes' hand very tight, sang his favorite solo, "The Lord's Prayer." He sang it as they had heard him sing it many times before with the choir at the First Baptist Church. But never in all those 50 years had it been sung more beautifully.

TOPIC IDEAS

This topic lends itself to presentation by a young married couple active in church work and known to the leaguers as "happily married." The theme will then be developed around their personal experience. During the discussion the leaders might find it helpful to ask members to dramatize two-minute, behind-the-scenes sequences, using as the characters the couples mentioned in the article (two minutes with Jane and Dave; two minutes with Julia and Tom, etc.). These interludes should be the result of the thinking of the two people selected to per-

form, and should stimulate interesting discussion. Following each dialogue, group comment should be encouraged.

Questions

1. Was Julia's common-interest chart a good idea? Would it have been better to begin by rating herself? Was the chart as good as it might have been, or was it a bit too general?
2. Suggest a substitute chart.
3. Do you believe two people who marry can grow into love?
4. Does the Bible verse: "To give is more blessed than to receive" apply to love?
5. Is there such a thing as "love at first sight?"

Service project

League members can plan and execute a fine service project in connection with this topic, if they will endeavor to secure information on all couples married by their church. Are they living? Where? When is the anniversary date of their marriage, etc.?

This will require extra work. Usually the who, when, where is available from church records through established channels, if you will present the project to your pastor. Prepare attractive greeting cards (made by leaguers) and send from the league to every such married couple on their anniversary. Have a visiting committee of at least two leaguers (small serenading group would also be nice) to call upon those couples celebrating their silver or golden wedding days. Bring them personal well wishes from the league.

Ask your pastor whether there is room in the church bulletin to mention such Christian anniversaries. Ask your Sunday school superintendent whether each Sunday a leaguer could announce the Sunday school members celebrating anniversaries during the past week. Ask these couples to

stand or come to the platform. This project could grow into a powerful influence in your community for the recognition of happy and lasting marriages. Appoint a service committee the night of your worship and discussion. You will be glad you did!

Worship outline

Hymns appropriate to the topic are played while group assembles for worship.

LEADER: Call to Worship—Psalm 139:14a;

1 John 4: 7-8.

HYMN: "Love Divine, All Love Excelling."
(first two stanzas only)

SCRIPTURE: *The Great Loves of the Bible*
(Soft background music of hymn to be used during scripture reading.) (Following each set of readings the group will sing one stanza of the hymn, "O Perfect Love" CSB 415. Prepare worship outlines for each member so that no verbal announcements need be made.)

First reading—Isaac and Rebekah: Read Genesis 24: 63-67. Jacob and Rachel: Read Genesis 29: 9-11 and 18-20. Sing stanza 1 of "O Perfect Love."

Second reading—Ruth and Boaz: Read Ruth 2:5-13 and 4:13a. Sing stanza 2 of "O Perfect Love."

Third reading—Esther and the King: Read Esther 2: 16-17. Sing stanza 3 of "O Perfect Love."

Fourth reading—Mary and Joseph: Read Matthew 1:18-25.

PRAYER:

Most Merciful God, who didst love us enough to give thine only begotten Son, give us pure hearts so that we may love thee more perfectly. Fill us with tenderness and love to our fellowmen, and especially for those who are near to us day by day. Make us worthy of their love and devotion. Through Jesus Christ our Lord. Amen.

GROUP will reverently read the Call to Worship in unison.

HYMN: Last two stanzas of "Love Divine, All Love Excelling."



● The great enemy of the moral life is the minor virtues. —James Baillie



One candle for each day in Advent is on wreath at Philadelphia Deaconess School.

Celebrate Advent with a Wreath

It's easy to make. And using it will aid in your devotional preparation for the coming of the Saviour.

By William J. Ducker

IDEA for the Advent wreath has come out of the rich devotional heritage of our own Lutheran church. It appeared first in Scandinavia, perhaps in connection with the festival of Santa Lucia. This folk celebration had

as its purpose the marking of the shortest day of the year, about the winter solstice. Foretokening the return of greater light, St. Lucy was conceived as wearing a wreath of evergreens and light.

From Scandinavia the Advent wreath was introduced into the great

Neuendettelsau deaconess mother-house in Germany. The helping hands that stretched from there across the Atlantic have been largely responsible for the popularizing of the practice in the United States and Canada. The most beautiful Advent wreath I have ever seen is used year after year at the Philadelphia Deaconess Mother-house and Training School.

The wreath serves as a visual aid to make impressive the darkness in the world before the coming of Christ to redeem man. It shows how the promises of God to his people have shown through the centuries like candles in the dark.

How to make a wreath

Around a framework of wood (from 22 to 30 inches square) stretch heavy wire (from coat hangers). Evergreens—balsam, fir, hemlock with moss—are then attached firmly to the frame. Insertion of a suitable candle holder at each corner of the frame completes it.

The wreath may be placed on a table in the league room for use from week to week. Or it may be suspended from the ceiling at some appropriate place. Heavy cord of equal lengths attached at each corner of the wooden square and tied together in the middle will make it easy to hang horizontally. If a pulley is used, a heavy cord or light rope may be attached to draw the wreath up from the table after each lighting.

Candles may be either red or white. They should be big enough to burn continuously throughout the devotional meetings of the four Advent Sundays. At the appropriate place in the service a new candle is lighted

each Sunday. After the first meeting, all the candles lighted on the previous occasion are lighted first (before the meeting) and then (at the service) the candle for that day is lighted ceremoniously.

If the wreath is large enough, and there is a desire for it, candles may be added for the weekdays of the periods between Sundays. If the Sunday candles are red, these lesser candles should be white, or vice versa.

Different committees could be appointed to come to church each night for a week in order to light the candle for that day as a part of the devotional experience of the season. Directions are given herewith for daily scripture reading at the time the candles are to be lighted. Those who do not attend the lighting of the candle may read the scripture assigned for the day and share in the brief devotional exercise at the same hour in their own homes.

A Service for Advent

HYMN: "O Come, O Come, Emmanuel" (CSB 1, PSH 1, CYH 4)

INVOCATION:

Leader: In the Name of the Father, and of the Son, and of the Holy Ghost.

Response: Amen.

VERSIDLES:

Psalm, 8, 19, 24, 93, 98, 122, or 145 may be used in place of the following versicle.

Prepare ye the way of the Lord,

Make straight in the desert a highway for our God.

Every valley shall be exalted,

And every mountain and hill shall be made low:

And the crooked shall be made straight,

And the rough places plain:
And the glory of the Lord shall be revealed,
And all flesh shall see it together.
Behold, the Lord God will come with
strong hands,

He shall feed his flock like a shepherd.
He shall gather the lambs with his arm.
And carry them in his bosom,

And shall gently lead those that are
with young,

Rejoice in the Lord always;

And again I say, rejoice!

Let your moderation be known unto all
men;

The Lord is at hand.

Be careful for nothing,

But in everything

By prayer and supplication with thanks-
giving

Let your requests be made known unto
God.

Unto thee, O Lord, do I lift up my soul:

O my God, I trust in thee;

Show me thy ways, O Lord,

Teach me thy paths.

GLORIA PATRI: Glory be to the Father,
and to the Son, and to the Holy
Ghost: as it was in the beginning,
is now, and ever shall be, world
without end. Amen.

COLLECT:

O Lord, Jesus Christ, for whose coming
thy messenger prepared a way; help us to
prepare a place for thee. Lighten our eyes
with the brightness of thy face; gladden
our lives with the joy of thy message, that
we may see thee with clear minds and serve
thee with pure hearts; who livest and
reignest with the Father and the Holy
Ghost, one God, world without end.
Amen.

STORY OF THE ADVENT WREATH

SCRIPTURE:

Prophecy—Zechariah 2: 10, 11;
9: 9, 10.

Fulfillment—Matthew 21: 1-9.

CANDLELIGHTING:

The first Advent candle is lighted

by a leaguer in a white robe.

HYMN: "O How Shall I Receive Thee"
(CSB 6, PSH 6) or "Prepare the
Way, O Zion" (CYH 2)

PRAYERS:

Leader: The Lord be with you.

Response: And with thy spirit.

Leader: Let us pray.

Leader: Lord, have mercy upon us.

Response: Lord, have mercy upon
us.

Leader: Christ, have mercy upon us.

Response: Christ, have mercy
upon us.

Leader: Lord, have mercy upon us.

Response: Lord, have mercy
upon us.

(The following or some other suit-
able prayer may be used.)

Jesus, bright and morning Star;

Jesus, Sun of Righteousness;

Jesus, true and mighty God:

Graciously hear our prayer.

Jesus, foretold by the prophets:

Prepare us for thy coming, and save us
from our sins.

Jesus, Prince of Peace:

Rule over our hearts.

Jesus, our King:

Reign over us and our world.

In the time of temptation:

Help us, good Lord.

In the day of trouble:

Deliver us, good Lord.

• The Rev. William J. Ducker is a former editor of *The Luther League Review*. For 10 years he was an associate secretary of the Luther League of America.

In the hour of death:

Take us unto thyself in heaven.

For our selfish thoughts and desires;

For every unkind word spoken in haste or
in passion;

For every failure of self-control;

For every opportunity for doing good
which we have passed up;

And for every commandment of thine
which we have disobeyed.

Have mercy upon us, O God.

That the burden of sin may be lifted from
penitent hearts:

We beseech thee to hear us, O Lord.

That all the ends of the earth may see the
salvation of our God:

We beseech thee to call men and women
and young people to serve thee as mes-
sengers of the gospel unto the utter-
most ends of the earth.

That there may be peace and good-will
among all men and nations:

We beseech thee to make of us and all
men people of good-will, imbued with
the Spirit of thy Son, the Prince of
Peace.

That the faith of the church may be
increased and deepened;

That all men may possess a knowledge of
the scriptures;

That thy kingdom may speedily come into
our world;

And that thy will may be done on earth,
as it is in heaven:

Grant to us in our time, O God, through
the power of thy Son, our Saviour,
Jesus Christ, the Lord. Amen.

HYMN: "Wake, Awake, for Night is
Flying" (CSB 5) or

"Watchman, Tell Us of the Night"
(PSH 12) or

"On Jordan's Banks the Herald's
Cry" (CYH 5)

AN ASCRIPTION OF PRAISE:

Let him that heareth say, Come.

And let him that is athirst come.
And whosoever will, let him freely
take the water of life. Even so,
come, Lord Jesus.

Blessing, and glory, and wisdom,
and thanksgiving, and honor, and
power, and might, be unto our
God forever and ever. Amen.

TOPIC IDEAS

For the leader

This topic presentation has been ar-
ranged for us on the First Sunday in Ad-
vent. When an Advent wreath has been
started on that day, however, it is desir-
able to continue to use it throughout the
season. Accordingly, a briefer service is
proposed for use each week as the devo-
tional part of the meeting.

Emphasis should also be placed upon the
reading of the suggested scripture through-
out the week. Indeed, a committee may be
appointed for each week to come daily to
the league room and hold the brief serv-
ice at an appointed hour. At the same hour
leaguers who find it impossible to come,
should be urged to read their Bible pas-
sages at home, thus creating the strong
feeling of common approach to the
sublime mystery of the Holy Incarnation.

Candles for the weekdays may be added
to the Advent wreath and lighted before
the candle for the Sunday is lighted. Dur-
ing this lighting, the words of scripture
appointed for the days should be read aloud
together. As soon as the devotional part
of the meeting is over, the candles should
be extinguished. This is both impressive
at the time, and it is a matter of safety
that the candles be extinguished purpose-
fully.

Small folders of appropriate design
should be made in advance for distribution
to leaguers, showing the readings proposed
for each day of the week and Sunday, and
telling the hour when the committee will

light the wreath at the league room.

If large candles for the four Sundays are used, and smaller ones for the weekdays, by Christmas Eve 27 candles will be burning—a beautiful sight. If a midnight candlelight service is held at church, perhaps leaguers can congregate a half hour earlier in order to light together their last Advent candle and then remove the lighted wreath to the sanctuary of the church. For this, however, prior arrangements should have been made with the pastor.

A Daily Order

The following order may be used in connection with the *daily* lighting of Advent candles *and on* the Second, Third, and Fourth Sundays of the season. The expanded order is provided for the First Sunday in Advent.

PRAYER OF INVOCATION

PSALM (II — 2) May be used
III—132) daily through-
IV—143) out the week

PROPHECY:) As noted below

FULFILLMENT:) for Sundays

LIGHTING OF THE ADVENT CANDLE

HYMN: (II — "Rejoice, All Ye Believers"
(CSB 13, PSH 7, CYH 3)

(III—"Hark the Glad Sound! the
Saviour Comes" (CSB 9, PSH 3)

(IV—"Come, Thou Long-Expect-
ed Jesus" (CSB 12, PSH 2)

PRAYERS:

The Kyrie

Selected collects or free prayer

The Lord's Prayer

ASCRPTION OF PRAISE:

"Blessed be the Lord God of Israel;

for he hath visited and redeemed his
people."

Scripture for the Adventide

I ADVENT: Zechariah 2:10, 11; 9:9, 10—
Prophecy

Matthew 21:1-9—Fulfillment

M— Genesis 3:1-15

T— Genesis 9:1-19

W— Genesis 22:1-19

T— Genesis 49:1-28

F— Numbers 24:14-25

S— Deuteronomy 18:15-19

II ADVENT: Isaiah 9:1-7—Prophecy

Matthew 1:1-7, 16—Fulfillment

M— I Chronicles 17:1-27

T— II Chronicles 7:11-22

W— Isaiah 11:1-10

T— Jeremiah 23:1-8

F— Jeremiah 30:8-22

S— Jeremiah 33:14-26

III ADVENT: Isaiah 61:1-11—Prophecy

Luke 4:16-32—Fulfillment

M— Isaiah 2:1-5

T— Isaiah 24:21—25:5

W— Isaiah 25:6-12

T— Isaiah 26:1-15

F— Isaiah 51:1-16

S— Isaiah 52:1-12

IV ADVENT: Micah 5:2-4—Prophecy

Luke 2:1-7—Fulfillment

M— Isaiah 40:1-11

T— Malachi 3:1-6

W— Malachi 4:1-6

T— Isaiah 59:20, 21

F— (Christmas Eve) Romans
1:6; Matthew 1:18-21

• A preacher kept on his desk a special notebook, labeled, "Complaints of members against other members." When someone called to tell him the faults of another he would say, "Here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that." And no entry was made.

The preacher says he kept the book for 40 years, opened it probably a thousand times, and never wrote a line in it.

—W. Wallace Downes

Now Thank We All Our God

Despite disease and war, German Lutheran pastor wrote stirring hymn of praise for "countless gifts of love."

By Catherine and Frank Herzel

(THE program committee is deep in planning— or, that is, they will be as soon as the chairman, Marie, can get them all around the table. Right now Steve is off in a corner, reading a book he found when he walked into the room. Jill is at the piano, looking through the hymnal. Greg has just come to the door of the room, the last one to arrive, as usual.)

MARIE: Come on, you kids. We have work to do. This just must be a different Thanksgiving program. *(Jill and Greg sit down. Steve ambles over with his finger in the book.)* Let's start by deciding what we want to say in this program.

GREG: The idea is thanksgiving, isn't it? Well, what are we thankful for?

MARIE: I know, but we always seem to get on the same track—thankful for what? Enough to eat? The bountiful harvest?

JILL: But that's basic, Marie. After all, the harvest is essential. I don't see how we can have Thanksgiving without thanks for the harvest.

MARIE: I guess you're right, but—

GREG: But we ought to go farther. She's right. Say, Steve, where did this thanksgiving idea come from? And don't tell me it all started with the New England pilgrims.

STEVE: Of course, not. It started long before that. It says here, *(reading from book)* "The Hebrews had a feast in the fall, which corresponded closely to the New England harvest, called the Feast of Tabernacles, or Booths, because the people made temporary booths of branches and spent much of their time in them for the seven or eight days of the feast. This was to remind the Hebrews of the time that their ancestors spent in the wilderness, living in tents. Two ideas were part of this festival, the idea of thanksgiving for the harvest, and the idea of thanksgiving for God's leadership of their nation in their escape from slavery in Egypt."

JILL: There are two phases of thanksgiving for you, Marie. Harvest and thanksgiving for our country.

GREG: Say! Here's something else. The Lutheran Church in France celebrates the last Sunday in the church

year—that would make it about the end of November—as a day of thanksgiving for religious freedom. Seems that Napoleon signed a decree giving the Lutherans in France the same standing as other faiths. It had been tough going being a Lutheran in Paris. First of all there had been a long time during the French Revolution when all religions were strictly out. Then when it was safe to be a Christian again, the Catholic and the Reformed churches were considered *the* ones, and the Lutherans were on the outside looking in. Anyway this decree of Napoleon's made being a Lutheran respectable again. And the Lutherans got a church of their own in Paris.

This church was keen, a work of art you know, dating from the fifteenth century. During the French Revolution it had been abandoned and for a time was used as a salt warehouse. So after it was fixed up for use as a church again there was a big celebration.

MARIE: How does that come into the program?

JILL: There's another idea, Marie. Thanksgiving for freedom of religion.

Are you writing this down? Greg could tell that story as part of the program.

STEVE: Seems to me that in Thanksgiving programs we are always thanking God for his gifts. I'd like to see the idea creep in that we are thankful for God. See what I mean? Not just his gifts, but that we can turn to a God who is good and a just and a loving Father.

MARIE: These are all swell ideas. Now let's put them in a program. Could we have a call to worship from the Old Testament, a passage that tells about the Hebrew Thanksgiving? Steve, what would that be?

STEVE: How about Nehemiah 8:13 to 18? That tells about the feast.

MARIE: (*writing*) Fine. Then I had looked up a psalm for a special reading. Look at Psalm 92 and see what you think of that. (*Others look in Bibles*). And do you think we could read it as a choral reading?

JILL: Depends on who would come to practice. Let's try it.

MARIE: And Greg, will you tell about the church in Paris?

GREG: Sure. One thing, though. You want to make sure that everyone knows the idea back of each part of the program. Marie, as leader you ought to announce the theme of each part. You know, after the call to worship say something like, "Thanksgiving goes back to the ancient Hebrews. It was first of all a harvest festival." You can make up a little speech, better than that, but that's the idea.

JILL: Wait a minute. Aren't you going to have any hymns?

GREG: Sure. That's your department, Jill. What hymns?

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JILL: For the harvest idea there is nothing better than "Come, Ye Thankful People, Come."

MARIE: (*writing*) First hymn. Then I say something about thanksgiving for freedom of worship, Greg tells his story about the French church, and—

JILL: We sing "O Beautiful for Spacious Skies."

MARIE: Good. What's next?

GREG: That's the place for your choral reading of Psalm 92.

STEVE: And then, thanksgiving for God.

JILL: The hymn for that might be, "Jesus, the Very Thought of Thee."

MARIE: So far, so good. Seems to me there is still something lacking.

JILL: Now you need something to sum it all up—all our feelings of love

and gratitude and thanksgiving. And I know what it should be.

GREG: Tell us.

JILL: The climax ought to be that wonderful hymn, "Now Thank We All our God." But before we sing it, Steve ought to tell the background story.

STEVE: Oh, sure. She's right. It is *the* Thanksgiving hymn. And the background is terrific. It was written by a Lutheran pastor in Germany, sometime around 1637. Germany was then in the midst of war, the Thirty Years' War. Imagine what 30 years of war did to a country! And it was a war in which neighbor fought against neighbor. Starvation, disease—it was not a pleasant time or place in which to live. This pastor, Martin Rinkart, was the only pastor in his town, for

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the plague had killed the two other pastors. In one terrible year, 1637, Pastor Rinkart had buried four thousand people, dead of the fever and plague.

On top of all the other troubles, the Swedish army camped outside the city and demanded tribute. It was an immense sum and Rinkart went to the general to explain the hardships of the town and their inability to pay such a big sum. The general was used to suffering, I guess, and was not moved. Then Rinkart said to the people with him, "We can find no mercy with men. Come, let us take refuge with God," and kneeled down to pray. Even the general was moved then, and promised to take only a small fraction of what he had first demanded.

GREG: And is that why he wrote the hymn?

STEVE: Oh, no. That's just interesting background. He wrote the hymn several years later, with the war still going on. As to why he wrote it—well, he must have felt that God was near even in all the troubles of the day. There's something bigger in this hymn than a 'Thank you, God, everything's fine with me.' You read it and see what I mean. It's the hour-by-hour blessings Rinkart means, the knowledge that God is with us to keep us and guide us. You get the feeling that to Rinkart the present was

only a part of a much bigger story, that he had room in his thinking for eternal life as well.

JILL: Steve ought to say that in our program. You can understand why this hymn is sung on thankful occasions. It is called the "Te Deum" of Germany. If we can work up to that hymn in our program, then close with it as the climax, we'll have a real Thanksgiving program.

MARIE: I have it all written down. You each know what you are to do? I'll see about the speech choir. And that's that.

(They go off.)

TOPIC IDEAS

The program

Call to Worship: Nehemiah 8:13-16

Presentation: "We give thanks for the harvest"

Hymn: "Come Ye Thankful People, Come"
171 CYH

Presentation: "We give thanks for freedom of religion"

Hymn: "O Beautiful for Spacious Skies"
168 CYH

Psalm 92 (Read as a choral reading, if possible)

Presentation: "We give thanks for God"

Hymn: "Jesus the Very Thought of Thee"
60 CYH

Presentation: "Let Us All Give Thanks"

Hymn: "Now Thank We All Our God"
98 CYH



● There are more than two billion persons on earth. And each of them has a nervous system, a brain, hopes, fears, ambitions, joys, and frustrations. Each is the center of the world—his own world. Until a man wakes up and begins to appreciate other worlds besides his own, he's only seen one two-billionth of the whole picture.

—Brinewell

November Daily Selections Chosen from Bible "Hymn Book"

By *Russell Frank Auman*

OUR pathway this month leads through part of the book of Psalms, the most generally loved book of the Old Testament. Since Thanksgiving Day brings the month to a climax, our central theme is "The Thankful Heart."

Relax as you read and meditate. Be deliberate and unhurried. Pray for the guidance of the Holy Spirit.

Ask of each selection: Who? What? How? When? Where? Why?

Nov. 1—Psalm 4. The secret of sound sleep.

Nov. 2—Psalm 8. Man's place in the wonders of creation.

Nov. 3—Psalm 9:1-12. How to give thanks.

Nov. 4—Psalm 13. The gratitude that transcends sorrow.

Nov. 5—Psalm 18:1-6. A God worthy to be praised.

Nov. 6—Psalm 18:7-15. Thank God for his mighty power.

Nov. 7—Psalm 18:20-30. Gratitude for a God who always gives us a square deal.

Nov. 8—Psalm 19:1-6. The glory of God in the heavens.

Nov. 9—Psalm 19:7-14. Thank God for his commandments.

Nov. 10—Luther's birthday. Psalm 46. Luther's favorite. Why?

Nov. 11—Armistice Day. Psalm 16. Gratitude for a goodly heritage.

Nov. 12—Psalm 24:1-6. On being

worthy to worship God.

Nov. 13—Psalm 27:1-6. The God who helps in a day of trouble.

Nov. 14—Psalm 29. The God who sits enthroned over the flood.

Nov. 15—Psalm 30. The God who turns mourning into dancing.

Nov. 16—Psalm 32:1-5. In praise of a God who forgives.

Nov. 17—Psalm 34:1-10. Thanks for the radiance of life.

Nov. 18—Psalm 34:15-22. Gratitude to a God who hears and answers us.

Nov. 19—Psalm 36:5-12. Glory to our God of steadfast love.

Nov. 20—Psalm 37:1-9. The way to the land of heart's desire.

Nov. 21—Psalm 42. He lifts up the soul that is cast down.

Nov. 22—Psalm 44:1-8. "God of our fathers . . . lest we forget."

Nov. 23—Psalm 60. A prayer for the nation . . . "for it shaketh."

Nov. 24—Psalm 33:8-22. The happy nation.

Nov. 25—Thanksgiving Day. Psalm 65. The God who crowns the year with his bounty.

Nov. 26—Psalm 51:10-17. The praise of a contrite heart.

Nov. 27—Psalm 57:7-11. The praise of the steadfast heart.

Nov. 28—Psalm 61. "The rock that is higher than I."

Nov. 29—Psalm 62:8-12. "When riches increase."

Nov. 30—Psalm 67. "And O praise God for God."

Barnstormers' Party

From "opening of the season" to "cast party" you'll preen in the limelight at this all-star production.

By Michael O'Brien

SINCE "there is a bit of ham in the best of us" this party idea is sure to be a "smash hit."

Invitations can be made of colored construction paper cut into the shapes of the laughing and frowning masks of comedy and tragedy. They should contain information about time, place, date, and type of party.

Also included in the invitations should be instructions that everyone is to come in a "thumbs-up masquerade" of his favorite theater character.

Such a character is made by painting a face on your thumb (the reverse side from the thumb nail) and gluing on yarn for hair and various other objects for ears and nose and jewelry and other characteristics of the person you are portraying.

Room for the party may be decorated with the construction-paper mask idea. Pictures of movie stars that appear on such things as bread or notebook paper may be hung or pasted around. Also if some large lights are available they may be covered with colored cellophane and set in a way to suggest spot lights.

Until everyone has arrived guests mix around trying to guess who the other "thumb characters" are. After all the characters have been identified, the host (wearing a badge marked "Director") should announce that it is time to start cast tryouts.

Casting the play

Chairs are set in groups of three. The groups, called casts, form a large circle. The producer (It) is in the center.

The producer goes to one of the casts and addresses one of the members saying, "Have you cast your play?" The member may say, "No, I need two more actors." The producer then shall say, "Choose them." The member then calls two names of actors in other casts. These change places with the other members in his own cast.

When asked, "Have you cast your play?" the member may, however, say,

• Michael O'Brien, a drama major at Shepherd College, was recreation secretary of the Maryland LL last year. He lives in Martinsburg, W. Va.

"Yes, my cast is all complete." If he says this everyone in the circle must change seats at once. Of course, during all this change of seats the producer tries to get himself a seat, leaving another producer to ask the questions.

Picking the lead

Again the actors all sit in a circle, but this time not in groups.

At the start of the game the director (It) is sent from the room and the actors pick a leading actor or actress who starts a motion, such as clapping the hands or scratching the head or stamping the foot. The director when returns and stands in the center of the circle. He watches closely and tries to find out who the leading actor or actress is.

The lead may change the motion as often as he wishes, even after the director has returned. He should take extreme care, however, to avoid being observed by the director when he makes the change. The other actors should start the new motion as soon as they notice it.

When the lead is found, he becomes the director and leaves the room so that another lead can be chosen.

Musical comedy

The actors—or "chorus" as they are called for this game—stand in two concentric circles facing each other. The girls are on the inside and the boys on the outside. Persons facing each other are partners. When everyone has a partner, the partners kneel and clasp hands.

At the start of the music, all rise and drop hands. Then the circles start moving in opposite directions. When the music comes to an abrupt end



Cans of pork and beans are given to best-dressed hobos at N.C. convention outing.

everyone must dash at once to find his partner, clasp hands, and kneel. The last couple to accomplish this is said to have "muffed the step" and is out of the game.

The circles are formed again and the game continues until there is only one couple left.

Controlling the emotions

The actors are once again seated in a circle. It is explained that the forthcoming production is to be a comedy and that it is necessary for the actors to learn to control their emotions so that they will not laugh at themselves while they are on the stage.

The "acting coach" (It) stands in the center of the circle with the "joke" (a handkerchief) in his hand. The joke is thrown into the air and everyone must laugh as hard as he can until it touches the floor.

When the joke, however, touches the floor or comes to rest on some other object all the actors must become silent and deadpan without even a smile on their faces. Anyone who laughs or smiles after the joke has "died" must change places with the acting coach and the game goes on.

Crowd scenes

For this game all the actors are divided into teams of 10 and are given numbers from 0 through 9. The teams are then named A, B, C and so on.

The director (host) then explains that this is to be a lesson on group acting. He says that it is very important for people in a crowd scene to be in, exactly the right position even though they are part of a large group.

Starting with Team A, the director calls out a number like 365. Immediately these three numbers rush forward and try to form that number. If, however, they form 635 or 563 then Team B is given a chance and so on. The team with the most consecutive right tries the first time wins.

Playing the part

Just before refreshments, the following "pantomime bit" will give everyone a good laugh, yet keep them still. Have two soup plates ready. Each is about half full of water. The under side of one is covered with soot or charcoal.

The director announces that he is about to pick an outstanding actor and

that he and the actor will give a demonstration of pantomime. Having chosen someone he explains in all seriousness that during this demonstration the actor should never take his eyes off the director's face and that he should copy every action.

The director then picks up the plate with the clean bottom and has the actor pick up the other. The director then does a series of things, such as scratching his head and dipping his finger in the water and wetting his eyebrow. After a while it is safe for him to rub a finger over the bottom of his plate and then over his face. If the actor keeps his eyes on the director as he was told he soon will appear very amusing to the audience. (Pick someone with a good sense of humor for best results.)

Cast party

After the stunt the director announces that it has been decided by the management that the production has been a "hit" and that a cast party will be held in the adjoining room. At this invitation all should retire to the dining room for refreshments.

The chairs in this room may have names of famous theatrical persons pasted on the back of them. Each guest should notice the names on the backs of friends' chairs and have friends look at the name on the back of his chair. Then while they are eating they ask questions of each other in order to find out whose chair they are sitting in.

IN A PARTY such as this, the games should not be played too long. Also the host should avoid allowing so much time for the "thumbs-up masquerade" that the party gets off to a dead start.



Behind Scenes with Porter, Berlin, Rodgers, Hammerstein

MEN AND MELODIES. By Leonard A. Paris. New York: Thomas Y. Crowell Co. 198 pages. \$2.75.

What are your ten favorite all-time popular tunes? It would be safe to estimate that eight of the 10 on your list were composed by several of the 16 men whose lives and lyrics make delightful reading in *Men and Melodies*.

The unusual book takes the reader behind the scenes for an introduction to the men who have scored the great songs of our day. Many of them are well known—such as Cole Porter, Irving Berlin, Richard Rodgers, and Oscar Hammerstein II. But some of them are virtually “unknowns”—such as Rudolf Friml, Harry B. Smith, and Otto Harbach.

Each of the 16 men has made his mark on American music. Some of them compose the music, while others limit themselves to the lyrics. A few of them do both. Regardless of their particular field, they confess in unison: “It’s hard work!”

One of the unusual sidelights is that very few of the men started out as composers of musicals, operettas, and popular songs. Either they “drift-

ed” into the field, or else, played around with the idea in their spare time until good fortune made it their full-time work.

Take a look at these examples: Both Oscar Hammerstein II and Cole Porter were heading for the legal profession, Reginald DeKoven was a shipping clerk, Otto Harbach was a high school teacher, Irving Berlin was a singer in a cafe, Vincent Youmans was a finance consultant who joined the Navy during the war.

Youth will get “a charge” out of this book. It’s a fine volume about the men and the melodies that have made Americans music-minded during this much of the 20th century.

LESLIE CONRAD, JR.

Imagination and a few lines

WHAT OTHER TIME? By Jim Crane. Nashville: Source Publishers. \$1.00.

This book is a series of cartoons that portray the human weaknesses of modern man. Through the use of humor, Jim Crane is asking: “*What Other Time* than this is better for a summing up of our present situation?”

With imagination and a few lines he expresses with one cartoon the same idea that many preachers develop in 10 thousand words.

The cartoons are appealing because they humorously depict man as totally unaware of the tragic confusion in which he is engulfed. The artist, however, never becomes bitter in his attitude, nor grotesque in his presentation, as do many cartoonists who treat such serious problems.

The power of such cartooning is felt when we, the viewers, begin to see ourselves as the mixed-up, little people whom the artist is presenting. It is then that we begin to seriously

think about our own weaknesses. For this reason, it would be a super idea to have the members of your Luther League purchase this book and spend a few topic periods discussing these cartoons.

—WENDELL MATHEWS
Maywood, Ill.

BARNUM PRESENTS: GENERAL TOM THUMB. By Alice Curtis Desmond. New York: Macmillan, 252 pages. \$3.00.

Here is a delightful biography of the most famous midget that ever lived: Tom Thumb. Actually, it's the story of two people: Tom Thumb and P. T. Barnum—the circus showman who discovered the mite of a man. Charles Stratton, alias Tom Thumb.

Both Barnum and Tom Thumb are legendary figures to Americans. This volume separates "legend" from "fact"—and take it from one who found the volume unusually interesting: The facts are worth the reading!

TALL TIMBER PILOTS. By Dale White and Larry Florek. New York: Viking. 223 pages. \$3.50.

Tall Timber Pilots is a true story of men and mountains and planes—with emphasis on the men who lived and died at the job they loved best: Flying.

This volume follows the exploits of the Johnson Flying Service, established in Montana in 1924. Those exploits included almost anything in which a plane was involved: Smokejumping, spraying, rescue work, food-parcel dropping for man and beast, spotting, aerial photographing—to name a few.

—L. C.

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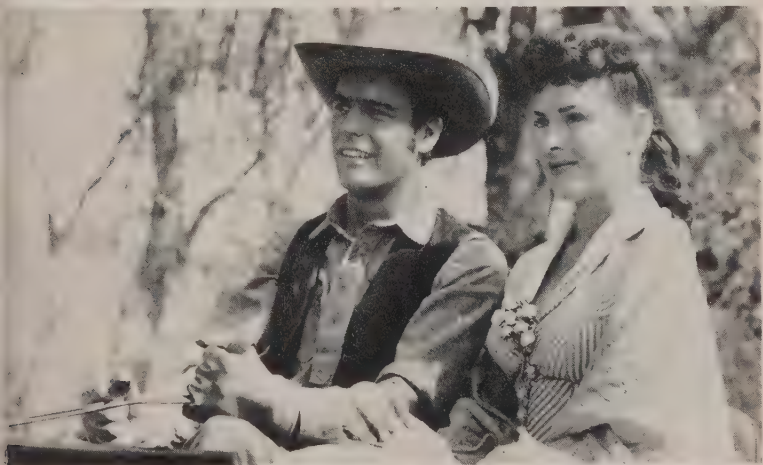
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Emotional climax comes when Robert Wagner, Tracy's favorite younger son, becomes aligned against three brothers. Jean Peters provides love interest in 20th-Fox release.

Spencer Tracy is Ruthless Cattle Baron in 'Broken Lance'

A top western drama featuring Cattle Baron Spencer Tracy, who runs his family as ruthlessly as he does his vast empire. Taking the law into his own hands one time too many he finally comes to grief in a way that he himself can only barely comprehend.

Played in flashback, film has Robert Wagner as the favorite, younger son, aligned against his three brothers, who are led by ambitious, and bitter, Richard Widmark. Their revolt against the father turns, after his death, to distrust of the action Bob intends taking against them. Stalking scene (Dick

after Bob) climaxes. Jean Peters is the girl. De Luxe Color and CinemaScope.

HONORABLE MENTION this month goes to 20th Century-Fox for a series of notable CinemaScope short subjects of which their latest, *Jet Carrier*, a day in the life of the U.S.S. Yorktown, is an outstanding example. A magnificent documentary, it puts you right into the cockpit or out on the flight deck. And when they launch "you" from that special catapult into the wild blue yonder you'll agree . . . it's *thrilling!*



Gene Kelly and Cyd Charisse stop gathering heather to sing, dance on hillside.

Brigadoon (M-G-M)

A musical fantasy in Ansco Color and CinemaScope. Gene Kelly and Van Johnson, a pair of modern-day footloose Americans, come upon Cyd Charisse and her fellow townsfolk of several centuries ago. How? Well, her little Scottish village, in a state of suspended animation, comes to earth for one day every hundred years, lives a 24-hour cycle of continuing existence, then disappears into the deep freeze again.

If this sounds fantastic, and it is, don't stay away on that account for the picture is a lively enough one with lots of singing and dancing and some enchanting music to help make it all seem plausible. A hit on the stage, it should go well here too.

The Vanishing Prairie

(Walt Disney)

With a change to higher ground (this time the Great Plains region is the setting) and a tie-in with American human history (in terms of animal survivors of a bygone era) the success formula of Academy Award winner *Living Desert* is here repeated to bring us another wonderful True-Life Adventure film.

Top footage goes to the lowly prairie dog, but wildfowl three-point landings on a frozen pond will bring the most laughs. Scenes relating to the buffalo and the big-horn sheep also rate strong mention, although use of the "Anvil Chorus" music with the latter may be overdoing it. Nature-lovers and Disney fans, however, are sure to enjoy it all. Technicolor.

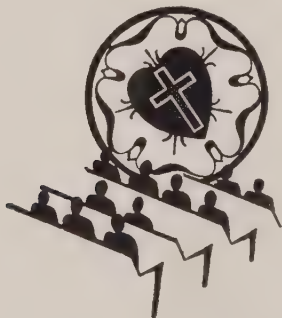
EUGENE HOEFMAN



© Walt Disney Productions

Young burrowing owl is a star in story about animals on vast American prairie.

Model Constitutions for Congregational Luther Leagues



Two model constitutions, based on the Luther League of America constitution, are presented on the following pages. That for single-group Luther Leagues begins on page 58. One for multiple-group Luther Leagues begins on page 61.

The single-group constitution will serve those congregations that encourage all their youth—no matter what the age—to join one congregational activity unit. It will also be of value when the number of qualified leaders among youth is quite limited.

The majority of congregations, however, prefer to divide their youth into either age groups (*intermediate, senior, young people, etc.*) or interest groups (*youth choir, dramatic club, acolyte guild, etc.*) or both. Under the multiple-group constitution these various groups are bound together into one congregational Luther League. Special advantage of this plan is that it enables the congregation to co-ordinate all of its youth service units under one over-all organization.

Suggested Model Constitution

for a

Single-Group Luther League

Article I—Name

The name of this organization shall be the Luther League of (*name of congregation*) Evangelical Lutheran Church of (*town, state or province*).

Article II—Affiliation

The Luther League is the official youth auxiliary of (*name of congregation*) Evangelical Lutheran Church of (*town, state or province*). As such, its actions shall be subject to review and approval of the council and congregation.

The Luther League shall have membership in the Synodical (*State*) Luther League of and shall also be active in its constituent parts (*conference, district, section, etc.*).

Article III—Objects

In order to encourage the youth of (*name of congregation*) Evangelical Lutheran Church to respond to the love of Jesus Christ their Lord and Saviour, with a deep faith and a consecrated life, the Luther League shall:

Section 1: Promote and extend among youth the program of (*name of congregation*) Evangelical Lutheran Church.

Section 2: Provide a workshop in which youth can gain inspiration, guidance, and experience in Christian living.

Section 3: Provide a program that will foster Christian growth through education and activity in the fields of Christian vocation, evangelism, missions, social action, and recreation.

Article IV—Membership

The membership of the Luther League shall be composed of young people 12 years of age and over.

Article V—Officers

Section 1: The officers of the Luther League shall be a president, a vice president, a secretary, and a treasurer, all of whom shall be baptized members of (*name of congregation*) Evangelical Lutheran Church and who actively participate in the program of the Luther League.

The president shall preside at all business meetings of the Luther League and at all meetings of the Executive Committee. He shall be the chief point of contact between the congregational league and the officers of the synodical (*state*) and confer-

ence (*district, section, etc.*) league.

In the absence or the incapacity of the president, the vice president shall assume the regular duties of that office, and shall perform such other duties as the president or the executive committee may designate.

The secretary shall record minutes of all business meetings of the Luther League and of the executive committee. He shall keep the records of the league. He shall compile from the proper sources all information required by statistical blanks sent out by the synodical (*state*) league and shall return them promptly to the proper person. He shall answer all league correspondence as directed.

The treasurer shall keep an accurate record of all moneys received by the Luther League. He shall transmit funds to the proper congregational officer or to the synodical (*state*), conference (*district, section, etc.*) treasurer as directed by the Luther League. He shall make an annual report of the Luther League finances to the congregation. He shall present a picture of the finances of the Luther League whenever called upon to do so.

Section 2: The officers shall be elected annually by the Luther League. No person shall serve in the same office for more than two years in succession.

Article VI—Program Divisions

The following program division secretaries may be appointed by the president: Christian vocation, evangelism, missions, social action and recreation. Or the officers may be responsible

for direction of the program divisions as follows:

The president may serve as Christian vocation secretary. In this office he shall encourage young people of the congregation to heed the divine call that comes to all people for full-time Christian service and shall assist them in finding ways in which God's will can be fulfilled in their lives. Emphasis shall be given to encourage those full-time Christians to consider offering their lives for full-time service in the church.

The vice president may serve as evangelism secretary. In this office he shall encourage young people of the congregation to witness to their Christian faith. He shall foster the use of young people in congregational programs of evangelism and enlistment and shall train Luther leaguers in approved methods of winning unchurched youth for Christ.

The secretary may serve as social action secretary. In this office he shall alert the youth of the congregation to their responsibilities as Christians in matters pertaining to sociological relations. He shall encourage the leaguers to study our social structure, stimulate them to form Christian convictions, and assist them in the expression of their convictions through service projects and actions to alleviate social injustice.

The treasurer may serve as missionary secretary. In this office he shall enlist the interest and service of the young people in all missionary and benevolent activities of the congregation and the Luther League.

The recreation secretary shall encourage the Luther League to use rec-

recreation as a means of Christian character development. He shall recommend types of wholesome recreation to the league and shall channel recreational programs and information to the league through literature and publications.

Article VII—Adult Workers

Adult advisor of the Luther League shall be the pastor of the congregation or a lay person nominated by him and appointed by the church council.

Article VIII—Committees

Section 1: There shall be an executive committee that shall consist of the officers and the program division secretaries listed in Article VI.

Section 2: The executive committee shall be responsible to the church council for promoting and extending among youth the program of the congregation. It shall offer guidance and direction to the Luther League in carrying out the objects of the organization. It shall be responsible for making all arrangements for the conduct of the devotional meetings, securing suitable leaders for such occasions at least one month in advance; calling the leaders together for conference and preparation of the assigned topic study; giving such help and suggestions as may be necessary or desirable. It shall be responsible for the circulation of LUTHER LIFE, magazine for Lutheran youth; *High Ideals*, quarterly manual for younger leaguers; recommended books; and other league literature.

Section 3: As conditions require,

other committees may be appointed by the president.

Articles IX—Meetings

Section 1: The Luther League shall meet weekly. A proper balance in emphasis shall be given to worship, study, service activity, and recreation.

Section 2: Special meetings of the Luther League shall be held for emphasis on Christian vocation, evangelism, missions, social action, recreation, and other fields deemed important.

Section 3: The executive committee shall meet monthly to review and plan the work of the Luther League and guide topic leaders in the preparation of their assigned responsibilities. Special business meetings of the executive committee shall be held at the call of the president or at the request of two members of the executive committee. At least one week's notice of any special meeting shall be given.

Section 4: Special meetings of the Luther League shall be arranged as desired, with the express approval of the adult advisor.

Article X—Finances

Section 1: The work of the Luther League shall be financed by offerings received at the meetings. These offerings may be divided as follows: 25 per cent for local expenses; 25 per cent for the missionary project of the Luther League of America and other benevolent causes; 50 per cent for the work of the conference and synodical Luther League and the Luther League of America.

Section 2: The Luther League

shall make full payment of all apportionment requested by the synodical and conference Luther Leagues.

Section 3: The Luther League shall remit its share of the annual budget of the Luther League of America to the treasurer of the synodical League (*conference or district*) for transmission to the treasurer of the Luther League of America.

Article XI—Amendments

Amendments to this constitution, not in conflict with the fundamental principles of the Luther League, may be made at any regularly called business meeting by a two-thirds vote of the members present, provided the matter has been proposed at a previous regularly called business meeting.

Suggested Model Constitution

for a

Multiple-Group Luther League

Article I—Name

The name of this organization shall be the Luther League of (*name of congregation*) Evangelical Lutheran Church of (*town, state or province*).

Article II—Affiliation

The Luther League is the official youth auxiliary of (*name of congregation*) Evangelical Lutheran Church of (*town, state or province*). As such, its actions shall be subject to review and approval of the council and congregation.

The Luther League shall have membership in the Synodical (*State*) Luther League of and shall also be active in its constituent parts (*conference, district, section, etc.*).

Article III—Objects

In order to encourage the youth of (*name of congregation*) Evangelical Lutheran Church to respond to the love of Jesus Christ their Lord and Saviour, with a deep faith and a consecrated life, the Luther League shall:

Section 1: Promote and extend among youth the program of (*name of congregation*) Evangelical Lutheran Church.

Section 2: Provide a workshop in which youth can gain inspiration, guidance, and experience in Christian living.

Section 3: Provide a program that will foster Christian growth through education and activity in the fields of Christian vocation, evangelism, mis-

sions social action, and recreation.

Article IV—Membership

The membership of the Luther League shall be composed of young people 12 years of age and over.

Article V—Officers

Section 1: The officers of the Luther League shall be a president, a vice president, a secretary and a treasurer, all of whom shall be baptized members of (*name of congregation*) Evangelical Lutheran Church and who actively participate in the program of the Luther League.

Section 2: The president shall preside at all joint business meetings of the groups forming the Luther League and at all meetings of the executive committee. He shall be the chief point of contact between the congregational league and the officers of the synodical (*state*) and conference (*district, section, etc.*) league.

Section 3: In the absence or the incapacity of the president, the vice president shall assume the regular duties of that office, and shall perform such other duties as the president or the executive committee may designate.

Section 4: The secretary shall record minutes of all meetings of the executive committee and of joint business meetings of the groups. He shall keep the records of the league. He shall compile from the proper sources all information required by statistical blanks sent out by the synodical (*state*) league and shall return them promptly to the proper person. He shall answer all league correspondence as directed.

Section 5: The treasurer shall keep

an accurate record of all moneys received from the groups. He shall transmit it to the proper congregational officer or to the synodical (*state*), conference (*district section, etc.*) treasurer as directed by the proper group. He shall make an annual report of the Luther League to the congregation, including not only the moneys that have passed through his hands but also funds gathered and spent by the several groups during the period for which the report is made. He shall present a composite picture of the finances of the Luther League whenever called upon to do so.

Section 6: The officers of the Luther League shall be elected by the executive committee from among its membership. No person shall serve in the same office for more than two years in succession.

Article VI—Divisional Secretaries

Section 1: The Luther League shall have divisional secretaries, appointed by the officers in consultation with the advisors and the pastor from among the membership of the executive committee. They shall be as follows: Christian vocation, evangelism, missionary, social action, and recreation.

Section 2: The Christian vocation secretary shall encourage young people of the congregation to heed the divine call that comes to all people for full-time Christian service and shall assist them in finding ways in which God's will can be fulfilled in their lives. Emphasis shall be given to encourage these full-time Christians to consider offering their lives for full-

time service in the church.

Section 3: The evangelism secretary shall encourage young people of the congregation to witness to their Christian faith. He shall foster the use of young people in congregational programs of evangelism and enlistment and shall train Luther leaguers in approved methods of winning for Christ unchurched youth.

Section 4: The missionary secretary shall enlist the interest and service of the young people in all missionary and benevolent activities of the congregation and the Luther League.

Section 5: The social action secretary shall alert the youth of the congregation to their responsibilities as Christians in matters pertaining to sociological relations. He shall encourage the leaguers to study our social structure, stimulate them to form Christian convictions, and assist them in the expression of their convictions through service projects and actions to alleviate social injustice.

Section 6: The recreation secretary shall encourage the league groups to use recreation as a means of Christian character development. He shall recommend types of wholesome recreation to the league groups and shall channel recreational programs and information to the groups through literature and publications.

Article VII—Groups

Section 1: The Luther League shall be organized into small groups on the basis of either age or special interests and activities (*for example—intermediate, senior, young people, choir, dramatics, acolyte.*)

Section 2: Leadership shall be provided for each group by a steering committee composed of five members. Each group shall elect its steering committee.

Section 3: Each steering committee shall cooperate closely with the officers and divisional secretaries of the Luther League in carrying out the objects of the Luther League.

Section 4: Each steering committee shall elect as many officers as desirable. The entire committee, however, is responsible as a whole to its group for directing the program of the group. The committee shall seek to use the talents of all members of the group in the activities of the group.

Article VIII—Adult Workers

Section 1: Adult advisor of the Luther League shall be the pastor of the congregation or a lay person nominated by him and appointed by the church council.

Section 2: Each group shall have an adult advisor, who shall be nominated by the executive committee of the Luther League and appointed by the church council.

Article IX—Committees

Section 1: There shall be an executive committee that shall consist of the members of the steering committee of all groups of the Luther League.

Section 2: The executive committee shall be responsible to the church council for promoting and extending among youth the program of the congregation. It shall offer guidance and direction to the groups in carrying

out the objects of the Luther League.

Section 3: As conditions require, other committees may be appointed by the president.

Article X—Meetings

Section 1: Each group of the league shall meet weekly. A proper balance in emphasis shall be given to worship, study, service activity, and recreation.

Section 2: Special meetings of the entire Luther League shall be held for emphasis on Christian vocation, evangelism, missions, social action, recreation, and other fields deemed important.

Section 3: The executive committee shall meet quarterly to review and plan the work of the Luther League. Special business meetings of the executive committee shall be held at the call of the president or the request of five members of the executive committee. At least one week's notice of any special meeting shall be given.

Section 4: Steering committees of the groups shall meet monthly to review and plan the work of the individual groups. At these meetings the committee shall confer with topic leaders, giving such help and suggestions as may be necessary or desirable.

Section 5: Social meetings shall be arranged as desired by the individual groups with the express approval of the group advisor.

Article XI—Finances

Section 1: The work of the Luther League shall be financed by offering received at the meetings. These offerings may be divided as follows: 25 per cent for local expenses; 25 per cent for the missionary project of the Luther League of America and other benevolent causes; 50 per cent for the work of the conference and synodical Luther League and the Luther League of America.

Section 2: The Luther League shall make full payment of all apportionment requested by the synodical and conference Luther Leagues.

Section 3: The Luther League shall remit its share of the annual budget of the Luther League of America to the treasurer of the synodical (*state league* (*conference or district*)) for transmission to the treasurer of the Luther League of America.

Article XII—Amendments

Section 1: Amendments to this constitution, not in conflict with the fundamental principles of the Luther League, may be made at any regularly called business meeting by a two-third vote of the members present, provided the matter has been proposed at a previous regularly called business meeting.

• If your congregation is organizing a Luther League for the first time, you may find it advantageous to distribute the leaflet "This Is Luther League" to all the youth of the church. In a colorful and graphic manner, this eight-page folder presents the work of the Luther League. It may be ordered in quantity, free of charge, from the Luther League of America, 1228 Spruce St., Philadelphia 7, Pa.

The Luther League of America

28 Spruce St.

Philadelphia 7, Pa.

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Term 1953-57

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Illinois Lloyd Buss
Indiana Sally Snyder
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